

# THE CHINESE RECORDER AND EDUCATIONAL REVIEW

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## EDITORIAL

### PATHWAYS TO PEACE

#### The Dream of a Warless World

All down through the ages men have dreamed of a warless world in which people could dwell together in peace. Isaiah, the ancient Hebrew prophet, being more interested in farming than in fighting, dreamed of the day when swords would be turned into plow-shares and spears into pruning-hooks. Tennyson envisioned the day when the war drums would beat no more. There are millions in our own day who with great desire dream this same age-long dream.

Yet what is the situation as we find it today? Some one has quite truly described our age as one of an "unprecedented arms race." Nations great and small are engaged in a race for military armaments. We have war in Spain and in the Orient. Europe has just been led to the brink and given a glimpse into the abyss of a war which could easily have developed into a world war far more terrible in its implications than the last one. We are told that another world war may even mean the destruction of civilization. So now as never before the minds of all well-intentioned men and women are enquiring whether there is not some way to free the world from this menace. With the air charged with threats of war it is fitting that we again survey some of the paths to peace that have been or are being advocated.

### Isolation

There was a time when a nation could isolate itself from the affairs of the rest of the world. What happened in one nation had little effect in the others. But in our modern world with its systems of closely interwoven communications this is not so easy. Some claim that is impossible. Professor Beard, dean of American historians, in opposition to the policies of President Roosevelt, argues that America should stay at home, not trying to act as a judge of the conduct of other nations, believing that thus America can be self-sustaining and free from attack. Others hold just as firmly that such a course is bound to lead to war eventually, in which case, they argue, the nation would be far less prepared for defense than if it participated in world affairs. President Wilson was re-elected on the slogan, "He kept us out of war." We know the sequel. Furthermore, in the light of the force of modern propaganda and the ease with which the war spirit can be stirred up, there is serious doubt whether America could avoid being drawn into a general war. For many other nations it would be far more difficult.

### Political Alliances

The way of alliances is an old and familiar one. These alliances in the past may have succeeded in temporarily postponing war but they have not been able to avert war. They at times offer the hope to certain nations that in the event of war they may be fortunate enough to be found on the side of the strongest military alliance. This then does not seem to be the road to permanent peace.

### The League of Nations

The League was conceived as a great ideal. It has made, and still is making, definite contributions to world betterment in some lines. As a means to prevent war, however, the League as now constituted has signally failed. Many explanations may be given why this is true but the fact remains that it has not been effective to prevent war. Whether the organization of the League can be modified in such a way that it may become the agency of world peace remains to be seen.

### Military Preparedness

The fear and distrust growing out of the present tension and the breakdown of agreements for voluntary limitation of armaments on a basis acceptable to all parties has led to the present "unprecedented arms race." The appropriations for army, navy and air forces are now so large that no ordinary man can grasp their significance. All, of course, are arming for self-defense, some to retain what they already have and others to secure what they feel they must have to ensure their future. Every appropriation for military preparedness on the part of one nation calls for corresponding expenditure on the part of others. Thus we have a vicious circle from which the nations seem unable to extricate themselves.

### Moral Rearmament

The dilemma of armaments has forced many thinking people to try to find another way. Seeing the apparent futility of force they are turning their attention to other possible solutions. So now



we have the call for moral rearmament. This grows out of a deep conviction that the final solution of the problem of war lies in the realm of the spirit. Bishop Roots in a recent address at Geneva spoke of "moral rearmament" in the following terms; "True and lasting peace can be made through a nucleus of leaders who are determined to find God's rather than their own will for the nation. It will be a peace based not on resentment but on repentance, not on mistrust but on mutual confidence and honesty, not on national self-will but on the will of God." Statesmen and sportsmen alike have taken up the theme. Lord Baldwin and other national leaders in Britain sent a letter to the Press declaring, "Policy, foreign or domestic, is for every nation ultimately determined by the character of her people and the inspiration of her leaders, by the acceptance in their lives and in their policy of honesty, faith and love as a foundation on which a new world may be built." "In their lives" and well as "in their policies," that is a very essential twofold emphasis. Aldous Huxley expressed it well when he said, "We see that large-scale manipulations of the social structure can bring about certain 'changes in human nature,' but that these changes are rarely fundamental. They do not abolish evil, they merely deflect it into other channels. But if the ends we all desire are to be achieved, there must be more than a mere deflection of evil; there must be suppression at the source, in the individual will." A group headed by the sportsman, "Bunny" Austin, unite to say, "The cause which holds the future today is moral rearmament, promising youth the highest adventure and demanding the deepest sacrifices for constructive ends. It demands that we cast out fear, hate, pride and self-seeking which divide man from man and form the root causes of war. It demands that we first admit our own faults before trying to remedy the faults of others."

How would this spirit be expressed in the realm of practical politics? First it requires a confession of past wrongs. It was the public apology of the editor of an Oslo daily newspaper for his part in the bitter press campaign against the Danes, during the controversy over territorial rights in Greenland, that helped to create positive public opinion in both countries, leading to mutual friendship and co-operation. The Hon. C. J. Hambro, president of the Norwegian Parliament, said, "It is only through repentant individuals that the country can move forward, and it is only through repentant nations willing to acknowledge their own sin that the world can move forward." Here is a program in which the Christian Church is primarily interested.

But more specifically how can this principle be applied in the realm of political action? We will mention only two ways here. The Van Zeeland report points the way on the economic side. It contains a positive program for the reduction of the hindrances to international trade and the equitable distribution of, or access to, natural resources. It concludes with a reference to "the impetus which the world is awaiting in order to recover confidence in the pacific destiny of nation." Dr. Palmer and the Federal Council of Churches in America are now urging for a world economic conference. But perhaps the most daring suggestion for a way to enduring

peace is found in the following Order presented to the Canadian House of Commons by one of its members;

"Whereas the present method of building bombing planes and other military weapons, as a preparation for defense only results in an armament race which ends in war;

And whereas Canada is in an unexampled position to initiate as a means of defense the as yet untried methods of sharing constructive co-operation and goodwill in accordance with Christian principles,

Therefore be it resolved,—That the Dominion Parliament consider the advisability of initiating a world conference of economists, educationalists, engineers and peace workers to examine the causes of modern wars with a view to their removal, and pending this to supplement a national defense policy with one based upon the principle of diverting defense expenditures from implements of destruction into the creation and distribution of their equivalent in gifts of goods to needy people including so-called enemy peoples."

### **The World Foundation**

There are a multiplicity of peace movements, some of which were considered in earlier issues. We would like here to call attention to a very recent one. The World Foundation movement has in it many of the elements of the League of Nations and other organizations or movements working for co-operation and mutual understanding among nations. It holds also that "The change required is in essence a moral and mental one, and the means of achieving it must be to a large extent moral and educational in character." It differs in policy from the League and other groups in that it does not set out to solve any one specific problem but rather to build up a world attitude which can be applied to all problems. The unique thing about its emphasis is that it begins with the conception of world unity in order to work back to a solution of national and international problems. This is a long-range effort and is essentially educational in its approach. It is believed that such a policy not only would not work against short-range policies but would be an aid to them.

### **Non-violence**

This movement is so closely associated with Gandhi that it at once suggests his name. We are reminded anew of this emphasis by the high tribute paid to this Hindu saint by Dr. Mott in the opening address of the Madras Conference, in the following words; "It would be hard to find a modern parallel to the moral influence of this one personality over vast bodies of people near and far, or a more heroic record of sacrifice on behalf of a great and noble cause. In his advocacy and practice of non-violence, may he not, in this particular, be charting a new course for mankind." The fact is that long ago Jesus charted this course and Gandhi is outstanding among the few who have followed in his steps. It remains to be seen whether the Christian Church, of which the Madras Conference was an ecumenical gathering, will accept this lead and throw its full weight into the effort to chart this "new course for mankind."

## Jesus for Chinese Youth

CARLETON LACY

### Jesus and Communism

**T**HE incarnation of Love in the person of Jesus gives his relevance for the youth who have a sense of kinship to all mankind—at least to as large a social group as they can comprehend. This sense is strong in the young men and women of China today. The tremendous appeal of Communism to the student classes has found them in no small degree responsive because of their social consciousness. Never strongly individualistic, but always trained to realize their obligation to other members of the group, these youths have identified their interests with those of the less favored groups and classes. The appeal to class conflict has not been so effective, for class distinctions are relatively new in the social and economic structure and the lines are not yet deeply drawn. But the humanitarian urge, the community of interest, is very real and wide-spread, and the brotherhood of man (at least “within the Four Seas”) is an old concept. This was the idea which Communist propaganda sent broadcast over the land. It was difficult to arouse much popular hatred for the capitalists as a class. The denunciation of the militarists found more hearty response as being more thoroughly rooted in Chinese philosophy and related to much recent bitter experience. But it was the motive of goodwill to the underprivileged that was played up in the slogans of the new movement as it swept northward which caught the imagination and aroused the enthusiasm of the youth everywhere. How soon disillusionment shattered hopes and dreams, for there was nowhere to be found an embodiment of this goodwill motive! The Communism which was demonstrated was, as Kagawa expressed it, “a Communism of getting, not giving.” It turned out to be not a religion of goodwill but of hatred, not a constructive enterprise but a destructive tornado. Those may have been but temporary and outward manifestations, but they soon left youth groping for some real embodiment of that which they had thought to have found in the Communist Movement.

A deeper and more significant reason for the failure of Communism to hold the allegiance of Chinese youth was found in its insufficiency in the realm of resolving conflict and integrating the whole of experience. The welter of conflicts which have been characterizing the experience of youth in other lands during the period since the World War has descended with tremendous force upon the young men and women of China. They have been plunged with terrifying suddenness into a world where practically every old standard has been destroyed, where every aspect of life has to be measured on a new scale, where almost none of the values of the previous generation continue to have meaning. All that has been said and written about the conflicts to which adolescents have been subject in the West has been true to the nth degree of those who live in China. Here the whole civilization has been catapulted



through a century of time in a decade. Communism at first seemed to offer a philosophy about which the young life might reorganize itself. It seemed to offer a cause that would call forth the most enthusiastic loyalties. That it failed to satisfy the philosophical and religious needs of its thoughtful adherents was doubtless due in part to its own instability. It was not given a chance to demonstrate its worth in the country. It was itself constantly suffering from conflicts and insecurities. More fundamental however were its inability to offer that personal element which becomes a dynamic in young life, and its inherent lack of universal values which become potent for living. As a philosophy it presented "a system of ideas which appeals to intelligence," but as a religion it fell short at the point of becoming "an organization of universal and ultimate values with the ends of living."<sup>1</sup> The history of China had furnished philosophy enough, and much good philosophy. What the youth of China needed and yearned for to save it out of the meaningless conflicts with which it was buffeted was such a unifying figure as Jesus, who fulfilled the deepest longings, who measured up to the highest ideals, who gave meaning to the baffling perplexities of existence.

### The Teaching of Jesus

Many writers have found in the teachings of Jesus the basic doctrines of Communism. John MacMurray in "Creative Society" traces many similarities, claiming that the religion of Jesus was fully material, yet universal, that like a true Communist Jesus believes in the common man and sees wealth as the great obstacle to the kingdom, mistrusting the ruling classes and making himself the true exponent of a social revolution.

These social teachings of Jesus make a powerful appeal to Chinese youth. One who has been very close to the thought life of the present student generation said recently, "It is easy for the Chinese to see Jesus as a revolutionary, as the upholder of justice and the challenger of the rights of the oppressed. It may be a one-sided picture of Jesus, yet it may not be an irrelevant picture. The fact that the Christian nations of the West are complacent about social injustices and have actually contributed to China's troubles in the past must have added weight to such an attitude. The additional fact of the rapid spread of radical ideas in China makes such an attitude irresistible."<sup>2</sup> Much has been written in the West about the social teachings of Jesus, and recent expositions of those teachings which tend to identify them with doctrines or principles of Communism find ready acceptance among idealistic and realistic Chinese youth. As indicated above, Communism has not filled the need as a religion for China. On the other hand it has by no means been abandoned in its entirety as an economic and social idea, and those teachings of Jesus which seem to coincide with liberal social thought in any system are eagerly espoused by many intelligent youths today. To be sure many a young man finds difficulty in taking the teachings

1. W. C. Bowers—"Religion and the Good Life"—page 117.

2. Y. T. Wu, "The Orient Reconsiders Christianity" in *The Christian Century*, June 30, 1937.

of Jesus and applying them with any great degree of literalness to the situation in which he finds himself in this complex twentieth century. The study of Jesus however will make clear to him that his teaching was not in terms of concrete directions for action and behavior, but rather in terms of eternal principles and simple statements of his crystal clear insight into men and situations.. The quoted remark of Professor Harnack is pertinent, who when asked whether Jesus was the solution for all problems replied, "No, Jesus is not the solution, but as we become like him we will find the solution to every problem."<sup>3</sup> Walter Horton goes further and says, "Experience has taught most of us that in Jesus are to be found truths that we afterwards discover running through all life, blazoned across the face of the heavens—but we should never have found them in life if we had not first found them in Jesus. Experience has taught us that on the whole it is safe to trust Jesus' principles—his central principles—even when it is impossible at first to verify them in life."<sup>4</sup>

### Jesus and Sin

Even more than the teaching of Jesus it is his living that has relevance—the genuineness and completeness of his loving, utterly unselfish outreach to the common man that has appealed to Chinese youth as the Incarnation of the highest concept he has known, the fulfillment of the central element in Nature of which he recognizes himself a part. He hears discordant notes in the Symphony of Nature. He finds men in conflict because each seeks his own desires, each struggles for self-realization, and thus pulls away from the Center of the Universe. When he takes up the gospel narrative he finds in Jesus one who showed no signs of self-interest, one who sought always to know and to do the will of God, to harmonise his every thought and activity with that of Life's Center. This he succeeded in doing as no other man has ever done. He identified himself with God, and identified himself with man, all in love, thus doing two things—he revealed the fundamental nature of God as Love (and thus gave what we commonly call an element of Personality to the Center of the Universe), and he restored the necessary harmony between man and the Universe of which man is a part and which his self-interest tends to disintegrate.

The Chinese concept of disharmony in the universe bears some close resemblance to the Christian doctrine of sin, if and when sin is regarded as a tendency to exalt the self or some lesser being than God. The Chinese concept of God may be relatively ill-defined and vague, and Sin in the orthodox evangelical Protestant sense something rather remote from his mind. At least many missionaries have complained of their inability either to discover in the Chinese or to arouse in him a sense of personal sin or guilt. When, however, he is approached from the angle of his relationship to the Universe (to which he ascribes some real Personal element) and of his tendency to disintegrate that universe by exalting his own selfish ends instead of the harmony of the whole, he not only understands but responds.

3. Quoted by Lynn White in sermon at Union Theological Seminary on July 18, 1937.

4. "Shall We Discard the Living Christ?"

Jesus therefore makes a tremendous appeal with his absolute unselfishness, his unbounded love. Through this unselfishness and love he is recognised to be integrating himself perfectly with Nature. By those who have reached the higher concept of a God beyond and above Nature, he is seen to be identifying himself with the spirit and will of God. To quote again Wu Yao-tsung, "Jesus identifies love with the infinite life of the universe, which is the source of human life;" and Pao Kuang-lin says, "Jesus took as the center of the Universe a God of Love, eternally active, ceaselessly creative, and lived in the consciousness of God's will and Love."<sup>5</sup>

### Jesus and Suffering

No religion nor religious leader can meet the need of Chinese youth today that does not make some real contribution toward solving the problem of human suffering and, we may well add, national suffering. If Jesus is relevant for him today he must in some way help this youth to understand, or at least to bear triumphantly, his personal sorrow and the suffering which he shares with the Nation of which he is a part. To a large extent he may recognise this to be the direct result of sin, of selfishness, his own, his country's, that of his family and forebears with whom he is closely identified. But he knows full well that there is terrible human suffering on the part of multitudes of innocents whose sin can in no sense have direct relationship to the terrible ordeal which has come upon them. He sees that those who sought the way of peace and goodwill have fallen victim to the self-glorifying personification of lust for power. He sees thousands of quiet citizens blown from their homes and business and if they have escaped with their lives they are destitute and desolate. Not only under the death-dealing blows of foreign militarists but also as victims of capitalists' greed or even of merciless economic forces for which no immediate agent can be found to bear the blame he sees his family and his fellow villagers ground down into bitter poverty, the innocent sufferers in a world that seems all awry. Has Jesus any significance for such a situation?

In Jesus youth sees a radiant example of one who suffered through the self-seeking of others with never a whimper of complaint. In this as in other aspects of his life Jesus becomes an inspiration to others to emulate him in spirit and in deed. But here again Jesus is more than example and inspiration. It is difficult to write of Jesus' death without falling into theological language that has no meaning for the uninitiated. Can it be said simply that here very truly Jesus revealed the nature of God. We showed Him to be not only a loving God (the outstanding feature perhaps) but even as truly a suffering God. The oft-quoted words, "Father, forgive them for they know not what they do" (Luke 23:34), have made a profound impression of the utterly forgiving spirit of the loving God revealed in Jesus. Says Nathaniel Micklem, "He not only taught that God forgives and loves; he made it creditable."<sup>6</sup> The words, "Into thy hands I commend my spirit" (Luke 23:46), have been repeated as an indication of that trust which was an element of Jesus'

5. "The Jesus I Know."

6. "Mysterium Christi".



identification with his Father God. Men have not been quite so quick to recognize that in this whole agonizing experience of his death Jesus was revealing the suffering of God.

Youth everywhere has to face the fact of suffering. In the experience of Jesus he begins to understand that suffering is of the very nature of the Universe. He has discovered that throughout Jesus' life he was revealing the character of God, that he has so-to-speak "identified himself with the Heart of the Universe." Then through his death also comes some appreciation of the fact that such innocent suffering is not a discordant force, but part of the bitter-sweet harmony of the Universe—that sorrow and vicarious suffering are woven into the pattern of creation with joy and gladness as contrasting threads that heighten the beauty of the whole design.

One further aspect of the relevance of Jesus in the problem of suffering may be mentioned. It is the redemptive element, the winning force of his character, not as an example but as a spiritual force continuing to turn men's consciences toward the better way. To say that the way Jesus suffered without complaint at the hands of wicked men and corrupt society becomes a rebuke and pricks men's consciences is not quite enough. There is more to it than a rational process. There is spiritual power released in more than example and more than inspiration. It is the power that leads to that sort of repentance which turns us from ourselves toward God and thus unites us with Him in the process of redeeming, reintegrating the world. To quote Micklen again, "Through the man Christ Jesus, through the records of his life, through his spirit moving in our hearts, we have felt the touch of God—in mercy for our sins, in strength for our daily task, in the quickening of insight, in the enlarging and deepening of affection, in a peace deeper than life's discords and disasters; we have in measure received the Spirit of Jesus whereby we cry, 'Abba, Father.'"<sup>7</sup>

### Conclusion

The most significant aspect of Jesus' life, already implied in several preceding paragraphs, in his identification of himself with God. Here is something which in theological controversies of the church has led to all sorts of metaphysical explanations and has created a vocabulary that is meaningless to the oriental. But the experience itself is a part of that philosophy of the universe which has been sketched above. Jesus brings into focus these philosophical concepts of the Universe, first by personalizing its Center and lifting it to the concept of a loving Father God, and second by integrating himself with that Center. Professor T. C. Chao refers to this process in simple language: "He sought God's will and discovered the oneness of God and man. By communion the barrier between man and God was overcome." John MacMurray carries this idea further and gives the clue to the deeper meaning of Jesus to those who are torn, buffeted, fearful and in need of peace when he speaks of the essence of religion as the integration with man and nature that offsets fear which is the antithesis of love. We have already seen

7. "Mysterium Christi",

how Jesus revealed the love of God. His integrating of himself with that God means much in the restoration of man to his intimate relationships with God. "Man has been created by God," says Emil Brunner, "in such a way that he is never complete in himself; he is only complete through his relation to God."<sup>8</sup> Because in Jesus we find this complete integration with God and with man, God becomes knowable and lovable, the universe becomes meaningful and life becomes not only endurable but worthwhile. As Micklem says, "He is the revelation of the Father's heart and will; his voice, whether in command or comfort, is to us the voice of God; the perpetual self-revelation of God to man through every noble character finds in Jesus its crown and complete fulfillment."<sup>9</sup>

So it is that Jesus is relevant for the youth of China today. Creeds and schisms, ecclesiastical organizations and theological explanations, civilizations and churches may fail of their task. Communism and Nationalism may lead to disillusionment and prove their short-comings. Through the disappointment and confusion, the sorrow and the need, the figure of the man Jesus stands forth. "He alone has loved God with *all* his heart and soul and mind and strength; he alone has lived wholly for his fellowmen; he alone has so faced life's disasters as to triumph over them and to turn a shameful gibbet into man's glory and the symbol of his hope. He alone has been the perfect son of God, the perfect brother of man, the victor over life by faith... herein lies the uniqueness of Jesus which sets him apart from all other sons of men."<sup>10</sup>

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## Buddhism, Islam and Hinduism in England

G. FRANCIS S. GRAY

**T**HE conference of the enlarged International Missionary Council at Madras takes place in a country which more perhaps than most objects to religious imperialism. The American investigation, proceeding as this is written, into Nazi and Communist missionary activity in the United States also raises the question of whether, and when, missionary activity is justified.

Eighteen months ago, on furlough in England, I made, so far as possible in limited time, a brief investigation of Eastern missionary work in England—excepting the work of Christianity, which I excluded as having been long naturalised in Europe. Some notes, mostly made at the time, and some recording almost word for word what was told me, may be of interest at this time.

Through the London telephone directory, I found that there are two main Buddhist organisations in England: I visited both of these by appointment, talked with the responsible people, who were most kind and helpful, and obtained a good deal of literature. Non-Christians sometimes wrongly think that the essence of Christianity

8. "Divine Imperative"—page 480.

9. "Mysterium Christi"—page 159.

10. "Mysterium Christi"—page 158.

is to be seen, for instance, in the Books of Kings: and equally in a study of Buddhism, it is important not to confine ourself to its early literature, but consider it as a living faith in our own day.

These two Buddhist organisations differ considerably in their stress—the secretary of one likened the differences to that between fundamentalist and modernist Christians. One is the “Buddhist Lodge”: this has been in existence for about 15 years, and before that was a branch of the Theosophical Society. Its work is largely literary: either members themselves translate, or the Lodge sponsors translations of, the Buddhist classics: they do not follow any one school of Buddhism, and do not even take sides for or against the Hinayana and Mahayana schools: they are, however, much interested in the Zen School. The membership of the Lodge is uncertain and includes some Easterners resident in England, though only Westerners come to its meetings. The Lodge has no corporate worship: each Monday it has a meeting in the form of a lecture and discussion on matters connected with Buddhism: non-Buddhists are welcomed at these, but I believe those who attend are mainly Buddhists. The headquarters, where the meetings are held, and which I visited, is the home of the chairman and secretary, in the West End of London. At the top of this high house a small room is arranged as a shrine (since nothing but the roof may be between a shrine and the sky) and this I was allowed to see. The shrine has a statue of the Buddha in a case, similar to those seen everywhere in China: in front is a low couch on which it is usual to sit to meditate: I saw a necklace which may be used to help concentration in meditation: incense is used and a gong beaten. Most members of the Lodge, I was told, have such a shrine in their home. Two Singalese monks belong to the Lodge. It is felt by the Lodge that Buddhist forms and ceremonies in the East are definitely Eastern and useless in England, and should not be transplanted: however, as we have seen above, there is a great similarity in worship. The Lodge, however, does not feel it possible in the English climate to keep all the rules, such as wearing special clothes, not eating after midday, prescribed in the original Buddhism of Ceylon. Members of the Lodge are friends of the wellknown Japanese Buddhist, Dr. Suzuki, and other foreign Buddhists. Tai Hsü, the great leader of Modern Chinese Buddhism who claims that Buddhism suits the modern scientific world as no other religion does, several times visited the Lodge on his recent world tour. Some of Tai Hsü's lectures, incidentally, have been published in French, and translated from that into an English edition.

The other main organization of English Buddhists is the Buddhist mission, also called the British Maha Bodhi (Great Wisdom) Society. This is mainly connected with the Buddhism of Ceylon, and is more intent on propaganda and definitely winning converts than the Buddhist Lodge, and is less literary and philosophical. It was founded in 1926 by a Singalese, the Ven. Bhikk Sri: Tai Hsu visited it several times when in England. There had been several Bhikkus or monks here from Ceylon, but there are none at the moment: it is very difficult in a climate such as the English to keep all their rules. The headquarters is a building specially acquired



for the purpose in North London: the Manager, at present a Singalese recently graduated from the London School of Economics, lives there. The chairman, of the Society, however, and most of the other officials, have for the last few years been English. The Mission's main activity is the holding of open lectures each Sunday evening at 6 p.m. They are held in a small hall in the Headquarters. At the top of this small hall is a sanctuary: at the back of this is a white marble statue of Gotama, from Burma: at the feet of this one, are two smaller statues of Gotama, one presented to the Mission by the King of Siam, of course, a devout fellow-Buddhist, the other from Burma. In front of the statue is an altar on which are two, three-branch candlesticks and several vases of flowers: in front is a transparent screen. Immediately before the lecture, a brief service in Pali is recited, while all stand: this form of service and an English translation, are hung up on the walls. During the service and lecture, the candles are all lit, and two sticks of incense burn in a vase in front of the screen. I attended this service and lecture one Sunday evening: there were not more than about 12 people there. Once a month, after the open lecture, there is a special meeting for members. There is a branch Buddhist Mission in Liverpool: there are, of course, Buddhists scattered over England, but no other definite group. It is said that there are about 150 members of the London Mission, and several wellknown oriental scholars have been Buddhists, though often this is not widely known. Formerly financial help came from Ceylon, now there is very little. Nor is any social work done. English Buddhists are expected to keep only one of the four special days each month for observing the precepts (such as not eating after noon, etc.), owing to the difficulties of the climate. The Mission seems to find the work of propagating Buddhism very difficult, perhaps increasingly so: recently members subscribed specially to put advertisements in the newspapers, but their resources are small. Members are from time to time asked to speak to different English organisations, Rover Scout troops, Young People's Guilds, Student Study Groups, etc., on the tenets of Buddhism. It is felt that the fact that Buddhists may not eat beef or any other meat, nor drink beer or alcohol, keep the English from embracing Buddhism in large numbers, in view of the Englishmen's proverbial fondness for beef and beer. It appeared, by the way, that some of the English Buddhists would under some circumstances eat meat, but others disapproved of this.

The chief festival of the year is the Festival of Wesak, Gotama's birthday, on the Full Moon of May, when a public meeting is held, in cooperation with the Buddhist Lodge, in the Caxton Hall in London. The Buddhist Mission publishes a monthly magazine "The Wheel," which reports news of Buddhism from all over the world: each issue usually includes some translations of Buddhist classics: a section on "our friends the animals," condemning their cruel treatment and urging vegetarianism: as well as original articles on Buddhism. The Buddhist Lodge publishes a magazine "Buddhism in England" every two months, as well as books.

At least two members of the Buddhist Mission, as well as some German Buddhists, have gone to the East to become monks. There

are branches of the Maha Bodhi Society in all the chief European countries. In 1935, the first European Buddhist Congress was held, and in connection with the big exhibition at Paris last year there was a World Buddhist Conference, to which both the English organisations sent delegates. Germany seems to be the Western country where Buddhism is making most progress. Most of the chief Buddhist Scriptures have now been translated into English, as well as other European languages. The wellknown American Buddhist, Dr. Dwight Goddard, who has a Buddhist centre in California, has helped much with this.

It is said that Gotama, when he first saw light, did not wish to share it and spread the truth, but afterwards became convinced that it was his duty to do so, out of love for his fellowmen. So naturally Buddhists today seek to spread their religion, and they have much missionary work, whether in the West or in India where their religion originated, though it later became extinct there.

With Islam in England, also, there are two separate organisations, but in this case there is no co-operation between them and such is felt to be out of the question. There are a number of Muslim prayer houses in England, in London, Cardiff, South Shields, Cambridge, etc., but these are mainly for Eastern Muslims living in England, or Muslim seamen visiting the ports. There are only two proper mosques, and I visited both of these: their architectural style is that of mosques in India and elsewhere in the East and, of course, quite foreign to England. One Mosque is at Woking, about 30 miles S. W. of London, and this is the centre of orthodox English Islam. This is staffed by Indian missionaries: I was told that most Muslim missionaries are Indians—while Egypt is a great centre of Islam, Egyptians are not yet missionary-hearted. The missionaries were graduates of well known Indian universities. Progress, if course, is slow: many are called, but few are chosen and as St. Paul wrote to the Church at Corinth, not many mighty, not many noble, are won at first. English Muslims, a large proportion of whom are soldiers, are naturally very much scattered and their numbers are not very great, though their importance is not small in proportion. In Woking there are four or five English Muslim families. The authorities kindly gave me a book entitled "The Charms of Isalm" with photographs of many English converts, and statements of each of them witnessing to their new faith: a number had visited Muslim countries and had been influenced there: many were attracted by what they thought to be the simplicity of Isalm, the lack of complicated philosophical doctrines such as there are in Christianity. Many, perhaps all, had been unfortunate in the type of Christianity they had met. Islam used to be spread simply by the enthusiasm of ordinary Muslims, without whole time paid missionaries and missionary societies, but the Woking Imam (head of the Mosque) told me he felt that the modern world makes such high demands, so much knowledge and study is necessary, that now at all events professional and highly trained workers are necessary. This, I think, is a useful and interesting point against those who object to a paid Christian ministry. He hopes that in time there will arise in England an indigenous Islam, with a Mosque in every town and

village. Certain adaptations may be made to suit the country: shoes for example, are worn in mosques in the West, not left at the door. Believers prostrate themselves for prayer, but there are chairs for visitors and during the sermon. The prayers are, as all over the world, in Arabic, though there may also be free prayer in the vernacular, but the sermon is in English. Indigenoussness would not admit of music or singing in the mosque—only pure worship is allowed—nor of the abandoning of the Arabic prayers: and no Muslim may take alcohol.

There is also a mosque in London, connected with the Ahmadiyya sect, started last century, and devoted to a new prophet who appeared in N. India about 70 years ago: members of this sect feel they are to orthodox Muslims much as Christians are to Jews, so no co-operation is possible. The Ahmadiyya sect has missionaries all over the world, seeking to win orthodox Muslims as well as non-Muslims. They are now translating the Koran into an authorized English version—an Indian Muslim scholar with whom I talked had come from India specially for this work: they produce other literature, and also like, of course, the staff of the Woking mosque, visit groups of English people at request to expound the faith of Islam. I did not find anything that could be described as the social witness of Islam or Muslim Social Service.

It goes without saying that English Muslims go on the Mecca pilgrimage when they are able. They also go, as opportunity offers, to the great Islam centres, such as Cairo, to study Islam: the Muslims in Cairo, by the way, have recently sent Muslim scholars from the Azhar university to strengthen Islam in China: and a number of Chinese Muslim students have gone to study there.

It was formerly considered that the Koran might not be translated from the original Arabic. It has, however, proved impossible to maintain this prohibition, since it was anyhow translated by non-Muslims into many languages, and consequently authorised versions are now being prepared.

Much more might be written of Islam as a worldwide movement, but here we are rather concerned with its activities in Europe. In 1934 there was held the first European Muslim Congress. Much help naturally comes to English Islam from India, and the Nazam of Hyderabad has given a large sum of money to build a new mosque in London. Apart from its simplicity and lack of difficult philosophy, its appeal seems to be largely its teaching and practice of human brotherhood. It is claimed, presumably because of this, that Communism is no menace in Muslim countries. Much controversial apologetic literature is published: some of it, for example, defends the historic practice of polygamy by claiming that it was less evil in the conditions of the time, than leaving women unprovided for.

We have seen that organized Buddhism and organized Islam in England are of fairly recent date. At the same time, they have always been, in principle, worldwide religions, unlike others which claimed no more than to be the religion of one race. One of the most interesting things nowadays is the way in which what once



were thought of as purely national religions, making no claim on people of other races, are now coming to claim to meet the needs of all men without distinction of race. In the past, for example, while many Westerners have admired Confucianism, and some have been attracted to it because it seemed to provide religion without any superstitious belief in the supernatural, yet probably no one not a Chinese has professed to follow Confucianism nor has Confucianism claimed the adherence of foreigners. In the main, of course that still holds good. Yet three or four years ago, a book was written by a Chinese claiming that Confucianism provided a way of salvation not only for China but for the whole distraught world of today.

Hinduism is another such national religion, which has hitherto not sought to convert those not Indians (even though the Malays of the Island of Bali were some centuries ago made Hindus by conquest). Hinduism, indeed, has resented the whole idea of proselytising, inducing men to leave their ancestral religion and adopt another, and has claimed that in their different ways, all religions are at bottom the same. Missionary work is considered by Mr. Gandhi and others as "religious imperialism." Now, however, there is Hindu propaganda in Europe and America, and Western followers of Hinduism. There are, I believe, 32 Hindu organizations in America—I am not sure how many of these are concerned with Westerners, and how many merely contain Indians living in America. There is a constant succession of swamis, or Indian Hindu preachers, coming to London and other parts of the world, and delivering their message, trying to influence the West: sometimes, but not necessarily, at the invitation of Western sympathisers. One such organization I visited in London and found that it had closed down. I visited, however, the Gaudiya Mission and another time attended a public meeting held by it. Hinduism is a religion of many schools and sects, and the sect represented by this mission is especially concerned with the teachings of Sri Krishna Chaitanya, who was born in Bengal in 1486 A.D.: its branch in England was set up in a meeting in London in 1934, when a distinguished English statesman was in the chair. It has a centre in Berlin, and the preacher in charge of the London centre spends a few months every year there: publications are issued in English and German as well as different Eastern languages. The Mission feels, surely very rightly, that no spiritual teacher should be confined to the limits of a particular country, community or nationality—religion is not only national. It is doubtful whether any of the wellknown English members of the Mission's Council would call themselves Hindus. At the same time, the basic idea of the Mission is the great contribution Hinduism can make to the world: it is thought that there is something lacking in the beliefs of the West, which only Hinduism can make up: and this might be described by critics as religious imperialism.

Moreover, the cults of Yoga and theosophy are really Hindu in origin and in essence, and the West has many followers of these, who are therefore in essence adherents of Hinduism, and such cults are zealously propagated.

## Prayer in the Experience of Laymen\*

**A**

I have not had what is generally termed a 'spiritual experience', and do not view prayer as a communion with or an appeal to God who then weighs the prayer and gives his answer according to what he thinks best in the circumstances.

Prayer, to my mind, is a source of inspiration and a means of getting what one desires, in much the same sense that a poem, a piece of music, a story, a meditation, a friendship, or any experience can be an inspiration and a means to a desired end. It seems to be only a special form of expressing intensified wishing and is efficacious to the degree that it clarifies thinking and influences behavior based on this clearer insight.

B. No one has put this matter of prayer up to me for many years. I am a pragmatist. I subscribe pretty much to the theory that God helps those who help themselves. But I am also human and in extreme situations, in agitated and troubled states of mind I resort to prayer. I think it was Matthew Arnold who described God as "That Power to which we turn when all human agencies fail us."

So I am not consistent in my pragmatism. Who is?

Prayer has its uses in these extreme situations. It helps the mind not to go off its track. If the worst is going to happen, prayer leads one into a state of resignation and calm. The necessity for saying "Thy will, not mine, be done" and the innumerable times when our will is not realized despite the most ardent prayer, does not go far toward proving the efficacy of prayer in getting results, however. Hence I am sceptical as to the value of prayer except insofar as it may aid the individual in finding peace of mind and resignation.

If the individual, after doing in action everything in his power to achieve the object of his wish, could sit back and say "Well, now, let nature take its course" it seems to me he is doing about the same thing as praying "Oh, God, don't let this thing happen—But—Thy Will be Done." The comment, after the worst has happened, in spite of your prayers, that "Your faith was not strong enough! God did not answer your prayer because you were too weak in faith," or that "there was some personal craving or special desire of your own in your objective, so God has taken this means to teach you to be resigned to His WILL"—to my mind, is just so much ROT and does not prove that prayer is efficacious. If those expressions are true, then we might as well be fatalists outright, be resigned from the start, and not bother God with our supplications, be they directed at our own or someone else's welfare.

Mass prayer to avert some mass disaster to humanity, to my mind is equally ineffective as individual ardent prayer to avert death for a loved one or to avert any impending thing in individual life. One is forced to this view when one looks back over history and

\*A Symposium of answers to the question, "What has been your experience in prayer?" There were secured in connection with the work of Community Church, Shanghai.

sees all the horrible and vicious calamities that have befallen man at the hands of man despite all the ardent prayers of the faithful and true. So, organization and action seem to me to be more potent forces in these matters than prayer, or they may serve as necessary adjuncts to prayer, for I have nothing against prayer for those it may help to achieve a mental state.

I must be about average in this. A great many people if they were to put it on paper would put it something like that, if they were frank. Half of a life time of experience is likely to bring almost anyone to these conclusions, and it shouldn't classify them as atheists.

C. It seems to me the satisfaction which I derive from prayer comes from having taken my troubles and cares to the One who is able to give the comfort and help which I need. As I think over my use of prayer it strikes me that it varies with my seeming needs.

D. I regret there is little for me to say that would be helpful to you on the subject of "Prayer in the Experience of a Layman." I can but quote my own experience which is most correctly expressed in the well-known words of Omar Kayam's Poem as follows:—

"Myself when young, did eagerly frequent.....

Doctors, and Saint.....and heard Great Argument.

But ever-more.....came out by that same door wherein I went."

Briefly, I find myself as ignorant as ever I was.

E. As a boy I learned by precept and example to say my prayers. At ten, when under a sense of sinfulness I confessed my boyish sins to God, I became conscious of God's forgiving love and received his peace.

Besides a few times of special surrender of my life to God for specific service in response to what I believed was His "call," I have from a youth had daily times of private prayer and devotional Bible reading. At times when I have felt God calling to undertake tasks manifestly beyond my own power to carry them, I have been able to accept by faith from Him the assurance that He would guide and carry them to successful issue.

Of recent years I am learning more about seeking for God's will or plan for my time, energy and thought in things both big and little. That is, I am coming more to realize every day and every task may be undertaken with a sense of its being according to His will. But I must take time to come into a realization of His will. My practice is to take an hour before breakfast for quiet waiting or "listening" and meditation. I may, as the tasks of the day come thru my mind or things are brought into my mind, feel very clear about specific things or acts. Again I may just gain an assuring sense that I have His presence and can undertake the tasks of the day as a "worker together" with Him. I am just beginning to experiment on the fringes, but find it most challenging and full of satisfaction. The desire to explore further grows.



You can make any use you please of this. I record it as an expression of my gratitude to God.

"The barriers to finding God are not on God's side, but on ours. Since God is seeking us, then the problem is not of our finding God but of our letting Him find us. We must put ourselves in the way of being found by God. Some of us are not there. There are definite barriers on our side."

This is what I meant by realizing the Divine initiative and the necessity of our removing any "blocks" that are barriers to his breaking into our hearts and affections in an effective way.

F. Unfortunately it is not probable that I can be of much use to you. I have to confess frankly that I have never made much of a success of prayer, at least not as it is commonly thought of. It seems to me as I try to think about it that there are two reasons.

The first is that prayer is a mystical experience, and somehow I was apparently just not born a mystic. It is not that I look down on mystics or have any inclination to disparage the mystical experiences of others; rather the contrary. I have recently read with great interest, and defended in discussion, Alexis Carrel's discussion of this subject in his book, "Man, The Unknown." I rather envy people who, while keeping their sanity in the sense of not becoming fanatical, do have such experiences, because it seems to me that such experiences may predicate a keenness of extra-sensory perception which I don't possess. I believe in God, and am sure I have a fairly deep sense of innate reverence, but somehow I just don't seem to be a mystic. Probably it would be as difficult for some people to understand this state of affairs as for me to grasp the reality of mystical experience. In this matter people just differ. I have been thinking about it lately in connection with an old college friend of mine whose wife recently wrote to tell me that he died just a year ago. I used to admire him as much as anybody I ever knew, and I believe the main reason lay right in this line. He was a hard-hitting football player, track and basketball man, not of outstanding intellect, but he had an effortless religious instinct that seemed just as much a part of him as blue eyes, and that lent his character a very unusual distinction.

That, however, is getting a little off the track. My second reflection on the subject is a little complex to explain, but is more or less connected with the fact that I feel a little embarrassed with a good deal of the praying I hear. It seems to me we must often tempt the Lord sorely by insulting His intelligence with too much talk. Personally I have the feeling that He made me and put me here, and knows my abilities and limitations, and that while I can't figure out just why he did it and what he expects, still if I stick to my knitting and do the best I can, He will give me such light and leading as I need, deserve, and can use, without my importuning him for it; and probably no more, whether I importune or not. If some people would call that a state of continuous prayer, all right.

G. It is with hesitation that I commit to paper my views about prayer. I believe in prayer and practise prayer, but to me prayer means very little in form or show. It is an *attitude toward life*, and the older I become the less I can be interested in or affected by spoken prayers, whether read or extemporaneous. I sometimes think it would be better to have no spoken prayers in church services. It is so easy to let the minister do the praying while our minds wander. I believe there would be less wandering if the congregation were allowed to sit in silence. If prayer is to be effective in the hurly-burly of modern life, it must not be considered as being a medicine to be taken in the morning to hold us up during the day, or at night to see us through the darkness, or on Sunday to carry us through the week. In my case prayer is effective and meaningful only insofar as it enables me at times when faced with a problem or when in doubt, or when temper has taken the place of reason, to hesitate, pull myself together and see things in a better light. Prayer, to me, is an experience, regardless of time or place, which I may use as a means to place myself in right relationship to God and man.

H. I admit that there is a contemplative side to life that in the rush of practical affairs one is apt to neglect. Even the mundane minded Confucianist recognizes it, and, borrowing his religious vocabulary from the Buddhist, speaks of the necessity of "cultivating an attitude of reverence" and "sitting in adoration." I think this is what the Christian calls prayer. In a time of quiet one is able to consider the universe, its meaning and the individual's relation to it. He thus gets a perspective of life that is denied to him in the confusion of daily duties and problems.

I cannot follow the thinking of those who appear to use prayer as a sort of radio telephone over which they ask questions and receive answers that are independent of their own experience. At least I have no assurance that the replies to me would be valuable guidance except as the act of pausing to consider a problem leisurely and thoughtfully enables me to recognize all the factors and bring all my experience to bear.

I view prayer, therefore, as a device to bring one in tune with the universe. All there is in it is put there by the prayer himself. Of course with this view the more sensitive soul gets more out of the experience. He puts more into it because by nature he is understanding and responsive. He can be in harmony with the forces of the universe more easily and more completely.

I fear I have expressed a heathenish creed. But you asked for frankness, and so I have tried to express the limitations of my own understanding. I do pray in the manner I have described. I also pray in the more conventional manner. For example, we still have a blessing before meals, though I am considering eliminating it because I expect it is more a superstition left from childhood than a custom from which I derive any benefit.

I. To me, prayer is such a personal matter that I have hardly given a thought to how it might be of assistance to others to know my views on it.

My prayers are more apt to be silent; conversations with God when I feel His nearness and when I need Him most. I do not believe in formal prayers, simply for the sake of praying. Do not misunderstand this, we do have the daily prayers which give us the moment of quiet just before entering upon the day's hustle and bustle. I do like the feeling that there is one moment in the day when I can definitely draw near to God.

My life has been so full of good things that my prayers are more likely to be those of thanksgiving than of petition. I find myself just naturally thanking God for all the wonderful blessings he has given me and mine. I flatter myself that my troubles, real ones, are few. Hence my need for petitional prayer is small. Of course I get a great deal of satisfaction out of trying to tell God how much I do appreciate my blessings.

I am sure, nevertheless, that were I in need of strength or comfort I should go just as freely to God with my petition as I now go with my thanksgiving. My small troubles, most of which I can, myself, work out, are not of the type with which I feel justified in laying directly as a burden upon God. In giving me the mind, body, power of reason, and good health, God has made it so that I feel that I am duty bound to help myself, insofar as I can.

J. One of my first real experiences with prayer was in the expression of deep gratitude for a gift from my father when I was yet a very small boy. From that day to this gratitude has had a large part in my prayer life.

The second vivid recollection of the usefulness of prayer came to me one time in the assumption of a heavy responsibility for which I was not fully prepared. A business friend sharing the responsibility with me reminded me that we should pray for the success of our effort. As he explained his comment he said further: "You know prayer is the expression of our deepest and purest desire." From then until now I have so recognised prayer.

For me God is a spirit, and prayer assists me in adjusting my life in harmony with that spirit. That spirit as I understand it desires for me and for all human beings only the best things of life. That spirit wishes for each of us, I am very sure, abundant health, happiness, friends, the comforts of life, a recognition of the worth of human personality, and a generally loving spirit toward all men.

Prayer's first place in my life is to help me daily and many times through each day to recognise this spirit. There are forces in life that assist us being increasingly aware of these fine things, and prayer helps me to appropriate these forces and to make them mine.

Prayer is the expression of my dominant desire, and many of these desires are so sacred to me that they are seldom ever expressed to others, and only in the secret of my own heart in its communing with God are they revealed. Practically it helps me to analyze my business relationships and to clarify the dominant aims



of my own business. It causes me to ask myself frequently as to what my innermost ambitions are.

Prayer is frequently used by me. It is as vital a part of my life as my relationships with my family and friends.

Mrs. Browning once stated her definition of prayer as follows: "Every wish, with God, is prayer." Henry Van Dyke, in substance bears on this point when he says:

"That he is glad and grateful for life because it gives him a chance to love, work, plan and enjoy. It helps him to be satisfied with his possessions, but not contented with them until he has made the very best use of them, to despise nothing in the world but falsehood and meanness. It strengthens his admiration for fine things. It helps him to covet nothing belonging to others but their kindness of heart and their gentleness of spirit and manner. It helps him to think seldom of difficulty or of enemies, but often of victory and of friends."

This sums up my use and experience of prayer.

K. I would briefly say that prayers mean about the only link in the life of a layman to God, as he has less chance for other spiritual development. My own experience has been this—that when I pray earnestly and faithfully, I always find courage and strength to face my problems. The more earnest I feel prayer, the greater courage I usually have afterwards. I do not always expect a direct answer to my prayers, but I do find personal prayers the source of power and courage, which I could not otherwise obtain in any other way.

I also found that when I can overcome my weakness through the power of prayer and when a small personal victory is won, my faith and courage in life and God is so much more strengthened, and any small personal and spiritual victory will be an accumulated asset of my own personality.

My prayers are always short, and many a time they were silent prayers, for I always feel that God knows all of our problems before we can explain. A silent moment of meditation in His presence at any possible moment of our daily life is a constant source of power. I usually find greater satisfaction when prayers are made by remembering others.

Many a time, my prayers were not earnest enough, therefore, I was unable to obtain the courage and power to overcome certain personal weakness, but that does not change my faith in prayer as the source of power. It simply serves to warn me of my own shortcomings, and that I must be more earnest and honest with myself.

I would say that no one can really find satisfaction and courage in life when one does not have the constant opportunity to be in meditation with God. No material satisfaction could ever compare with the joy and satisfaction one can experience through spiritual gain and growth.

## The Relationship between the Tribes of Miao, Yao and Tsoung

PRINCETON S. HSU

**I**N the south western provinces of our country there are many peculiar tribes of people. For the sake of convenience we just call them by the general names of Miao (苗), Yao (徭) and Tsoung (僮) or Miao, Yao and Yee. But the majority of them are Tsoungs and in fact all the Laos, Tsauns, Pohs and Lolos also belong to the Tsoung Tribe, so it is more appropriate to call them Miao, Yao and Tsoung.

There are many kinds of Miao. According to the "Prevention of Miao Troubles" (苗防備覽) and the "Kweichow-Miaos in Pictures" (黔苗圖說) there are eighty-two kinds of Miaos. But the pure kinds are only five—White, Green, Flowery, Dark and Red. The rest belong to Tsoung or the mixed-breeding of Tsoung and Miao. There are also some mixed-breedings of Miao, Tsoung and North Branch of the Chinese race.

The Yao consists of many kinds such as the Hou, Ching Siu, Red, Huan, Kou Tau, Maan, Indigo, Pe Lo, Bald-headed, Ma Tau, Pei Kua, San Hwa, Poun, Jen Tau, Tung Loong, Pan, Liang, Poun and Kwa San Yao etc.

All the Tsoung, Nung, Lao, Tung, Chung, Liang and Lolo belong to the Tsoung Tribe. Their names in Yunnan and Kweichow are very complicated. There are several tens of kinds according to the Yunnan Tung Chi (雲南通志). Their names in Kwangsi are not so many and they are somewhat more united.

### I. The meaning and origin of the Tsoung Tribe.

In the very early days the Tsoung Tribe had their headquarters in the upper part of the Yangtze Valley. Some Tsoung groups were once very powerful in the provinces of Hupei, Hunan, Anhwei and Shantung during the Cheo Dynasty. With regard to the Tsoung Tribe in Kweichow, Kwangtung and Kwangsi, they emigrated there via Szechwan at two different times. The first group arrived there before the Cheo Dynasty and this group included the Wu-Fuhs, Laos, and Pei-Yuis. The second group arrived there during the dynasties of Wei and Chuen. The emigration of the Tsoung Tribe to Yunnan was also very early. It was before the days of Emperor Yao. The earliest Tsoung Tribe to Yunnan again developed themselves by going to Indo-China and these became the Shan Tribe. Yui-Chan-Sih (越裳氏) was the earliest civilisation of this Shan Tribe. Those who remained in Yunnan became the large tribe of the Ngi-los and Pohs etc. The Tai people in Siam were also from Yunnan. In fact, the Siamese are of the same race with the Tsoungs of Southwest China. Many of these tribes in Yunnan also moved into Kwangtung and Kwangsi.

*What is the meaning of the word "Tsoung."* (Before it was written as (獯), and should be changed to (僮) as (獯) has the meaning of contempt).

It was shown by Ku-Yin-Wu (顧炎武), a noted Chinese scholar, that the word Tsoung was derived from the word "Chuang" (撞)

which mean "to collide." But this has been proved incorrect by the writer of this article. (His recent work "History of the People of the Pearl River Valley" gives a very clear account on the problem.)

## II. The similarities of the Miaos, Yaos and Tsoungs.

They all belong to the southern branch of the Chinese race so they have many points in common.

### 1. Their dialects are of the same origin:—

(1) Most of their nouns are used in a reversed position. The Pei Kua Yao in Nantan call ox-tail as "Tuo-Yu Fu." "Tuo-Yu" means tail and "Fu" means ox, so what we call ox-tail, they call tail ox. The Kwa San Yao in Siuyin call little village as "Liang Teong." "Liang" means village and "Teong" means little. The Paun Yao in Yee Pei call a small hill as "Jen Duen." "Jen" means hill and "Duen" means small. The Tsoung in North Kwangsi call small table by the name of "Chung Nui" which means table small. The Ba Sik Tsoung call beef as "Nor Wei" and pork as "Nor Mou," and in both cases "Nor" means flesh, while "Wei" means cow and "Mou" means hog. The Miao in Anhsien, Kweichow call large river as "Chai Lou" and small river as "Chai Yiu." Even with modern names they reverse them.

(2) Comparatively, they have more compound characters for nouns. For example, as mentioned above the Pei Kua Yao call tail as "Tuo Yu," and call field as "Dau Wu." The Miao call trousers as "Da Ou" and the Tsoung call tiger as "Ku Da Liang" etc.

(3) Among these tribes there are many different kinds of Articles or "Kwan Chih." What is "Kwan Chih"? The readers may know that in Mandarin the words "Chi" (隻), "Keo" (個), "Kao" (顆), "Teu" (條) and "Chu" (株) are called "Kwan Chih" (Article). In the Tsoung dialect in Kwangsi, for anything in one group or lot they use the article "Un", so they have "Un Ba" for the mountain, "Un Man" for the village; anything in a piece they call "Pa," so they call the curtain "Pa Sik" and call the bed cover "Pa Teok." All that is long they call "Teu" so they call the road as "Teu Luan" and the steam as "Teu Tai." Anything in the form of plate they call "Mei," so they have "Mei Tun" for the slate and "Mei Pan" for a board. For any animals they use the article "Teuk" or "Tu," so they call cow as "Tu Wei" and "Tu Pi" for duck. For plants they use the article "Kau" or "Kuor," so they call the plum tree "Kau Mau." The general article for fruits is "Heik" and for flower is "Hu." The Miao call horse as "Dah Mei" and sheep as "Dah Yong." It is very strange that they very often use the article and the common noun together which are not common in Mandarin.

(4) Nasal, heavy lip and the abrupt ending sounds are very common in the dialects of these three tribes. At present from southeastern Kiangsu to Chekiang, Fukien, Kwangtung and Kwangsi these sounds are also commonly used as inherited from the Miao and Yao tribes.

2. Their customs are more or less the same. They are very fond of singing songs. Young boys and girls meet together in spring and autumn good days to amuse themselves by singing songs. They despise the old and look highly on the young so the old people do



not like to have beards. They are very superstitious. Formerly they used to burn the dead. They like to eat the flesh of dogs. They wear a great many ornaments of silver.

3. The physical constitution of these tribes is almost the same. They are short with thick lips and deep eyes, thick eye brows and hair. According to the investigation of Paul H. Stevenson, the average height of Northern Chinese is 169.2 c.m., Central Chinese 165.1 c.m. and Southern Chinese 163. c.m. But among Southern Chinese, the average height for Fukienese is 167.6 c.m. and Cantonese 164.6 c.m. According to the writer's investigation, the average height of the Tsoung in West Kwangsi is 160. c.m. while the average height of the Yao is 156.6 c.m. (All these figures are of the male people). The Miao, Yao and Tsoung and the southern Chinese are all short. The writer wants to remind the readers not to think that because these people are short they do not belong to the Chinese race. In fact the Northern people have had the mixed blood of the Huns, the Mongols and the other Northern Asiatic races. The typical physical constitution of the Chinese race is to be found among the three tribes of Miao, Yao and Tsoung. The writer believes that the Miao, Yao and Tsoung were the earliest Chinese race.

### III. The differences among the Miao, Yao and Tsoung.

The biggest differences are as follows:—

1. The Miao and Yao worship Punkoo and Tsoung worship Luk Hu Sin Wu and Pei Ma Ling Kung etc. The northern Tsoung also worship Punkoo because they had lived in Hunan and acquired the custom of the Miao and Yao.

2. The common family names of the Yaos are Pan, Hou, Nan and Hwu; the common family names of the Miaos are Wong, Yang, Loong and Lee, while the common family names of the Tsoungs are Wei, Mok, Loong, Taan, Hwang, Lee, Liu and Liang.

3. The Yao and Miao cultivate mostly on the hills so they have terrace cultivation. The writer has seen some of these terrace fields reaching to more than fifty terraces in Northern Kwangsi, western Hunan and southern Kweichow. There are also terrace fields on the highest range of the Yuét Ching Ling in North Kwangsi. But the Tsoung people mostly live in plains so they have low and muddy fields.

4. The names of Yao tribes are numerous and the names of Miaos are also not few but the names of the Tsoung tribe, with the exception of the mixed tribes in Yunnan and Kweichow, are Liang, Tsoung, Tung, Chung and Dah Liang—five names only.

5. The Miao and Yao dislike outsiders. The Yao people have a regulation forbidding the Chinese race to marry their daughters unless they can produce the following:—

- (a) Three big jars of fried mosquitoes.
- (b) Three hundred strings of Kai Tung copper cash.
- (c) Three hundred pieces of six knots bamboos.
- (d) Three hundred sets of combs made of dog's horns.
- (e) Three thousand feet of strings made of husk powder.
- (f) A boat 8 feet wide, 12 inches thick and 120 feet long made of rotten wood.

(All the above requirements simple mean impossibility).

If anyone of the Chinese race marries a Yao girl without the above things he is to be punished. The Tsoung people are entirely different as regards marriage. They marry freely with the Chinese people. Many Cantonese merchants in west Kwangsi are married to Tsoung girls and so we have the saying "Kwangsi has a Lu Yin Tung" (留人峒 Visitor-retaining land) and "Kwangtung has a Wan Hu Shan" (望夫山 Husband-longing hill). These people are not so conservative.

6. There is one more big difference between these tribes. In their dialect, the Miao and Yao are fond of imitating the dialects of others so they do not have a uniform sound in their dialect and very often they do not even understand each other. But there is only a very slight difference in the sounds of the Tsoung dialects. The Siamese dialect is very similar to that of the Kwangsi Tsoung. With regard to this point it is worthwhile to study it carefully. In the Yao dialect there are many elements taken from the Miao and Tsoung dialects. In the Miao dialect there is also a large percentage of Yao and Tsoung sounds. Sometimes the Miao and Yao use the names which entirely belong to others. For example, the Miao of Anhsien call mountain "Ba." This Ba purely belongs to the Tsoung dialect. The Yao call cow as "Wei" which also is a Tsoung word. The Char Shan Yao of Kwangsi call children "Nong," male children "Nong Ka" and female children as "Nong Kao." This Nong is entirely a Tsoung sound. The dialect of the Char Shan Yao is very similar to that of the Tsoung. With regard to this point, the writer has discovered that the Miao and Yao make use of the Tsoung words very largely while the Tsoung very seldom make use of the Miao or Yao words. At the same time the Miao and Yao often misuse and mix up the meanings of the words they learn from the Tsoung. For example, the Tsoung use the articles "Tu" for animals, "Pu" for human beings, and "Ku" or "Kuo" for any unanimated things. But the Miao in Kweichow and Anhsien do not make out the difference between these articles and often misuse them. They use the article "Tu" for all kinds of things, no matter whether dead or alive, human being or animal. This is really a big mistake.

From the above we note that the Tsoung dialect is superior to that of the Miao and Yao. The Yao always call their dialect a five colours dialect as it consists of the elements of Miao, Tsoung, Cantonese, Hakka and Mandarin, five dialects. This is enough to prove that the Miao and Yao came from east China to Kwangtung and Kwangse via Hunan and Kiangsi.

7. From the psychological point of view the Tsoung people are much more broad-minded. The Miao and Yao are not so civilised. As a result of their living in mountains and forests for two or three thousand years, such experience has had a great effect on their psychology. But no matter what differences they have from the Tsoung tribe, they are all of the same race—the south branch of the Chinese race. Their differences will gradually disappear. The Miao and Yao will hold the same important position in the future existence of the united Chinese nation.

(The writer has studied the history and civilisation of the tribes of Miao, Yao and Tsoung for over ten years and has several times been to the South West to Investigate the actual conditions. This is a chapter of his recent writing "A History of the People of the Pearl River Valley" which has not yet been published.)

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## The Church

A. C. HOFFMAN

**I**N your Sept. editorial you "appeal again to our readers to send us their opinion." I expect it is true in general, that as we add years to our life, we are inclined to say less and less, on certain subjects. However one can scarcely be a true missionary and not express his convictions at times.

Particularly if experience has covered long years and you cannot get away from the feeling that somehow the work in which you have spent your life, does not show actual results, such as you have every reason to expect.

I have in mind, particularly that most annoying question—what is a church?

Much has been said about it during the last year; not so much in the nature of a definition, but as urging the NEED of such a definition. Not infrequently when church work is being discussed, or in seeking to define what we mean by a Church, some missionary will say "Do you think my work is not Christian?" To them it would seem as if doing Christian deeds, was all that could be required of them.

On the other hand when a group are trying frankly to face the difficulties connected with a church organization, there are those who will say "that is up to you" indicating thereby a very small group minority.

Someone, I know, will say, why raise such questions when our energies could be much better spent otherwise; the whole question leads to a feeling of defeat. However, what could be more truthfully and forcefully said about the subject of SIN and yet if we fail in dealing with sin as a first step, what success can we possibly attain?

Only a few years ago, I listened to a very able address by a Y.M.C.A. secretary just after his return from a trip covering the Orient. He spoke of China in particular; of the success accomplished in Education, medical work and the notable leadership developed in the Y.; all of which was strict truth and by no means all that could be said in its favor. .

However as he finally turned to the church, I, as a church worker, could do none other than hang my head in shame. True I should like to have heard him answer the question—whence came these notable leaders, if not from this despised church? The fact does remain that somehow or another, we need to become more church minded; as someone has put it. And frankly I can conceive of no other way of doing that, than that every missionary MUST feel that he or she, has come to establish a Church organization.



Again I have the feeling, that this Church organization, ALONE, will provide continuity for any and all of the Christian work and that none other will do so. I believe that both good and evil deeds are imperishable, but that is quite another matter. There remains this question. Why should we feel it so important to maintain a successful organization for other forms of work, such as Education, Medical and Young Peoples' activities, but feel that the Church requires only the invisible.

When questions come before us which include that one—"what is a Church?" we always give the answer that it is a financially self-supporting Cause. That being the case, are we satisfied with the results attained? if not then why?

Reasons for the lack of success cannot be put in a single sentence. Every human system doubtless has its flaws.

I am not sure, just what, as a single factor, has led me throughout all my days to have such a high regard for the work of the Y.M.C.A., but I rather think, at least as it concerns China, that it is the degree of financial self-support attained. One writer tells us that "the church's distinctive contribution in Social and Economic problems lies first of all in the attainment of its own full self-hood." How can that be attained without financial self-support?

There seems to be another side to this troublesome question. Some years ago, in a friendly discussion regarding the Church, one of our most highly respected and experienced ordained preachers, in brief said this:—

"We as a group of ordained men have become disillusioned and are keenly disappointed. We believed what was told us, that all forms of Mission work led into a Church which was to be the soul and centre of everything.

Since those early years we have seen with our own eyes that the Church has become relegated almost completely into the background."

That statement was made during the period when not a few missionaries wondered if our Church couldn't possibly do without a preaching ministry and leave the leadership and preaching to be supplied by the laity.

I need not try to state in detail, the attitude of this man. He frankly said he could no longer accept the definition of a church given by Western missionaries, since they could and did see for themselves, the truth. When he was farther pressed, he continued thus:—"we must and do look at the large sums of money, energy and personnel spent in other forms of work, in comparison to that spent in the Evangelistic department and thus form our own opinions. After making all due allowance for this good man's limited viewpoint, I think, it must raise this question—to what extent are we responsible for impressions given? At any rate in Christian work we must leave impressions that persuade people to move in the right direction.

Only a few short months ago, when a small group of Missionaries presented the written ideal of a new piece of Mission work as being that of "developing a real Christian self-supporting Church group,"

one of the older missionaries present, made the remark, why be so idealistic? We all live in glass houses and can ill afford to throw stones at anybody. The above brief expression does seem to characterise to such a large extent, our mission efforts and methods. We seem to be so easily satisfied, to think that we are making a contribution to this land. Something that combats evil and expresses good will to this people.

We can scarcely take the attitude that we have no responsibility whatever for wrong impressions. In Christian work, impressions do mean a great deal.

Is it possible that in our methods and administration, we have failed to sufficiently distinguish, between what is Mission and what is Church?

Long years have passed by since the publication of Roland Allen's book "St. Paul's Methods or Ours." Is it possible that we have not sufficiently considered the principles championed in that book? It is possible to lay too much stress on financial self-support, but there seems to exist a still greater danger of under stressing self-support.

To define correctly what is Church and what it is not; what relationship every missionary holds to this visible church organization, is by no means easy.

Yet to leave it unsettled does seem to be leading in the wrong direction. Probably the question of self-support, will present greater difficulties throughout this land in the near future, than it has in the past. Whatever the difficulties may be, is it not true, that the Church can and must adjust itself to financial circumstances, whatever those may be?

Are we not all too ready to yield to the general plea of poverty on the part of our Christians and yet, on the other hand to force upon our Christian constituency, such financial systems of operation, as lead them to feel what they can never hope to reach. The result being, a group of Christians who will feel it necessary to remain indefinitely and willingly, under the power of steam supplied by foreign funds.

Can a Christian group feel comfortable and respectable when, year after year, they depend so largely on funds from abroad?

If "pauperizing Evangelism" is undesirable, how much harm must it be working in this, which we call the Church?

Are we helpless, surely not. We cannot face these problems too soon.

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## Handwork As An Educational Medium

ALFRED EMMS

**I** PROPOSE to review briefly the position of Handwork in the educational world of to-day and then try to give some idea as to the methods upon which I consider we should concentrate in the future.

Naturally, as an Englishman who has spent most of his teaching life in the schools and colleges of England, my remarks will refer more especially to England, but for the last four years I have

been engaged in the teaching of practical subjects and Geometry to Chinese students. This experience has proved to me that Handwork, as an educational medium, is going to be, if such a thing be possible, an even greater success in the schools of the East than it has been in the schools of Europe and America. The Asiatic peoples have an inborn sense of craftsmanship which can, if it is developed in a proper manner, be of immense value in the education of these peoples.

### **The Place of Handwork in the Past**

As pointed out in a recent article the teaching of Handwork in the schools of England is now at the crossroads and unless care is exercised we may take the road which will lead us back to the dark days of the Manual Training Instructor.

An examination of the developments in the teaching of Handwork in England during the last few years would not be amiss at this time. Only a few years ago Handwork or, as it was then called Manual Training, was the Cinderella of the curriculum and the manual training instructor was a being apart, not of the same status as a teacher but slightly above that of the caretaker. Those men, craftsmen to their finger tips, by sheer hard work and competency gradually won for themselves recognition. The educational world began to take an interest in this "new form" of education. (I stress the phrase "new form" intentionally; actually practical education is the oldest form of education the world knows). Then came the Hadow Report and the subsequent reorganisation of the schools.

The pendulum had swung with a vengeance for from its lowly place in the curriculum Handwork, or Handicraft, rose until to-day it is accepted as a vital part of any progressive scheme of education.

It has affected the boys more than the girls and has been, in the boys' schools, principally confined to woodwork and metalwork.

As time is limited let us consider the position with regard to woodwork.

Wood is still the principal medium in Handicraft and the difficulties and dangers at present facing the teachers of this subject are typical of those facing the teachers of the other practical subjects.

In the very early days the teacher concentrated on producing a stated list of models by which, it was claimed, the students acquired certain valuable traits. Then a division arose, one school of thought claimed that the articles made must have a certain utilitarian value in themselves, whilst another body of educationalists contended that the finished product was only a means to an end; that it did not matter if the completed model was of no value in itself that it was the lessons it had taught which were of importance.

Then came along the idea of correlation. It was claimed that Handwork was the universal remedy for all the ills and evils of the curriculum. That all and every subject could be taught more



efficiently and more quickly if it was linked with Handicraft. This caused the great controversy:—

“Handicraft—a subject, a method or both?” The teachers responsible for the academic subjects, as they were named, favoured the view that the only value of Handicraft was as a method or, in other words, an aid to the academic subjects. They tried to use Handwork as a form of sugar coating to the academic centre of the pill.

The teachers of Handwork claimed that Handicraft was first and foremost a subject and in support of their claims gave many traits and characteristics which, they said, were acquired and trained by an efficient scheme of Handicraft.

The view that Handicraft was both a subject and a method was held out by certain educationalists and to prove their contention they formulated various schemes of work designed to correlate different subjects.

Amongst these schemes was that unwieldy combination known as Science Handicraft. I say unwieldy combination because that is what it finally became in many schools.

In this subject certain pieces of alleged scientific apparatus were constructed by students in the Handicraft lessons. Many of these pieces of apparatus showed a lack of knowledge of scientific principles and, in their make-up, entirely ignored the fundamentals of construction and craft operations.

This wanton disregard of all that which was essential in both science and handwork was brought about in an effort to secure a superficial connection between the two subjects.

The completed apparatus, by reason of the fact that it was constructed by boys from scrap material and with the aid of poor and often inaccurate tools, was definitely unsuited for any scientific work where accuracy and precision were needed.

### Handwork To-day

The latest trend in the teaching of Handwork is the introduction of the time factor. The aim now is to produce a piece of craftwork as early as possible in the scheme of work, spending the minimum time in its production.

This has a tendency to narrow the scope of Handicraft in order that the student may turn out a piece of work of a reasonable standard of accuracy and finish within the allotted time.

By the introduction of these methods there is grave danger of losing the true educational value of Handwork.

### Aims of Handwork

The aim of Handwork is not to train juvenile workmen to the stage of being able to produce a piece of craftwork in a limited amount of time, but rather to train the students to think and to apply the truths of science, mathematics and geometry to the practical problems confronting them.

The real test of education is not what a child knows but how much he can apply and use in later life.

The task of the teacher of practical subjects, or Handwork, is threefold:—

1. To educate the child to think,
2. To enable him to reason,
3. To apply the knowledge he possesses.

This task may be a difficult one but its achievement carries in its train many other excellent results.

If the scheme is properly designed we are giving the student sound hand and eye training; he is taught to appreciate beauty in form, design and composition and is also given the ability to create. An ability which will be of value to him as a foundation upon which to build the hobbies which are so necessary for the leisure hours.

The old idea of keeping the subjects in, more or less, separate compartments and linking them together in a superficial way by correlation is wrong. There should be no line of demarcation between different subjects, one subject should naturally merge into another, and all teachers should use and apply, as often as they possibly can, as many different subjects as practicable in the teaching of their own particular subject.

The task of the teacher is not that of an individual teaching one set subject; rather he is a unit in a staff whose work it is to give the students a comprehensive education.

### Education

This brings us to the important question of—"What is meant by education"?

We have had, at different times in the past, many long and learned theses on what is meant by "education."

As far as we are concerned I think we can summarise by saying that the aim of education is:—

"To enable the student to fit his future niche in life with the maximum efficiency and the minimum discomfort."

Over 80% of our students will leave school to enter industry; if we are to be successful in our task of educating them we must prepare them to fit industry.

We must therefore look at the industrial world, forecast its future developments and thus draw up our curriculum to meet the needs of this new industrial era.

### The Changing World

The world has passed through many stages or "ages" in its evolution and to-day we are passing through what is termed the Machine Age. To-morrow will see the dawn of what might well be named the "Technical Age" and it is for this Technical Age that we, as educationalists, must prepare.

It is quite evident in America and Europe that mechanized industry is here to stay. We have only to look at industry and study the immense strides made during the last few years to see that the day of the individual craftsman has gone. It is no use

our trying to disguise the fact, the worker by hand is fast being eliminated by the machine.

Industry of the future will demand not craftsmen but technicians, and the technicians of to-morrow will have to be more skilful of hand, eye and brain than were the master craftsmen of yesterday.

The idea that the future worker will be a robot minder of the machine is a fallacy which must be corrected at once. There is no doubt that the technician of the future will, as his very name implies, be the product of a scientific and technical training far wider in scope than any educational programme of the past.

In this training practical education will play a major part and it behoves us, as the leaders of thought in this field of work, to formulate our plans and to prepare both our subject matter and our teachers for the new work ahead.

I say new work advisedly, there must be no pruning and trimming to try and make the old methods fit in with the new ideals. We must start entirely anew, and, from the experience gained in the past, devise new methods and a new technique to enable us to give of our best to this bigger and, I trust, better system of education.

We will need the full co-operation not only of educationalists but also of industrialists, workers and governments, if we are to find a satisfactory solution to the problem before us.

### Training the Technician

The aim of this new educational programme will be to train technicians in such a way that they will have an intelligent interest in, and understanding of, the elementary phenomena of science, and will understand the true application of science, mathematics and geometry to the practical problems met daily in industry.

These men will be trained in technical colleges which will be run in conjunction with industry. Advisory committees composed of the leading industrialists and educationalists will work together in the task of drawing up the scheme of work.

These committees will have to be capable of forecasting future industrial tendencies and so enable the curriculum to be arranged to meet the future requirements of industry. Industry and the technical colleges will be closely allied; the students will be given theoretical knowledge in the lecture rooms and laboratories alongside practical experience in modern workshops. The colleges will be staffed by men having high theoretical qualifications as well as wide and varied industrial experience.

It is in the training of the students prior to their entering the technical colleges that Handwork will fill its most important role.

### Definition of Handwork

At this point let me make quite clear what is meant by the term Handwork. Handwork means any form of practical work, or craftwork, done by the students irrespective of the media in which it is produced. Included in this term are:—



Drawing, paper-tearing, clay and wax modelling and the use of of a sand tray in the infant or primary stage.

Measuring, drawing, woolwork, raffia and canework, paper-cutting and design in the junior or lower middle school.

Mechanical and geometrical drawing, paper and cardboard work, bookbinding, weaving, design, needlework, linecuts, domestic handicraft, woodwork and metalwork in the central or upper middle school.

All these and many other crafts are covered by the term Handwork.

I stated before that individual craftsmanship is a thing of the past; our critics then ask why, if this is so, should a training in these crafts be included in the curriculum?

Let it be understood at once that we are not training the students in these crafts in the hope that they will become skilled and practical craftsmen in one or more of them, that is an impossibility. In the limited time at our disposal it is only possible to give the students an introduction to, and an appreciation of, these crafts.

Our aim is to educate and these crafts are used as a means whereby we are enabled to teach the students how to think, how to build up a logical train of reasoned thought and how to apply the knowledge gained in theoretical subjects to the solution of practical problems.

The ability to "look-into" a problem, to "break it up" into its various parts and then to solve these parts by the application of science, mathematics and geometry is the ability which we must give to our students if they are to cope successfully with the difficulties they will meet in their daily work.

In other words a process of analysis and synthesis. This can well be illustrated by citing the following example:—

In the building industry many men often find difficulty in working out the true lengths and bevels of the various timbers in roof construction. The application of the elementary geometry contained in the finding of the true length of an inclined line and the dihedral angle between two plane surfaces, which should be known by a fourteen year old student, is all that is necessary to make roofing a simple job. Yet it is lack of the power to apply this elementary knowledge from which the workman suffers; this makes roofing a difficult task and one which is not always accomplished in a satisfactory manner.

Euclid as it is taught in many schools appears to the student as a disagreeable subject for which there seems to be no use. The student often learns the theorems and definitions without any true understanding of their wider meaning and application simply because he has no incentive to try to understand them. He can, and often does, repeat them without knowing them; they are to him just a meaningless mass of words and figures welded together to form a theorem. Naturally knowledge of this nature is very easily forgotten and what is more even if not forgotten it cannot be ap-

plied because the student fails to realize the truths embodied in it. Most of the practical problems to be met in industry can be successfully solved by the application of geometrical truths; that is, the proper understanding and application of Euclid is often the key to troublesome workshop problems.

It is necessary to teach Euclid in such a way that the student can understand and appreciate the significance of the statements, and can satisfy himself as to their truth by building up a proof in a logical form, if it is to be of value to him in later life.

One of the best methods of bringing this about is to introduce a Handwork lesson, having this as its aim, two years prior to the study of Euclid.

This Handwork lesson will consist of a two year course, two hours per week, in drawing, paper and cardboard work. The work is so designed and arranged that the student learns the truths of Euclid by meeting them in his work and by using them to assist him to overcome the difficulties he meets.

In the course of his practical work the student will find that given certain conditions such and such a result will be obtained. After a time the student will recognise this and come to expect it, furthermore, he will use this knowledge in order to give him required conditions. In other words after having visual proof presented to him on a number of consecutive occasions he accepts the matter as a fact and is then encouraged to frame the matter in the form of a statement or a general law.

At the end of his two year course the student knows a number of "laws" which, because he himself discovered them, he knows thoroughly and also understands their value as practical aids to the solving of difficult problems.

Upon the completion of this Handwork course the student commences the study of Euclid. There he finds the same laws written in slightly different language. He meets them now secure in the knowledge of their truth and learns how to build up a logical and reasoned "word-proof" of each law.

Because of his ready acceptance of these truths and of his previous experimental use of them he quickly grasps their wider application and soon learns for himself how to juggle about with the laws he knows in order to make more and more laws each of which will assist him to build up a chain of proofs to solve his geometrical problems.

When the student is, in later life, confronted with industrial problems he will be able to apply in a proper manner the truths of Euclid. He has learned not just a meaningless mass of definitions and theorems but the truths in the fullest and widest sense of their application.

### Vocational or Non-vocational Training

I realise that I am inviting criticism from many teachers of Handicraft by quoting the example from the building industry. This example, they will say, refers to Technical School work and is not

applicable to the pupils of our Central or Middle Schools. They will say that our Technical Schools are definitely vocational in character whilst our Central or Middle Schools are of a non-vocational nature.

It is in this non-vocational claim that they are at fault. I would say that the schools should be, if I may coin the term, "generally-vocational."

By this is meant that it is the task of the schools to give an educational training of such a nature that it can, when the time comes, be used as a basis for a training which is definitely vocational in character.

The work must be such that it can be applied with satisfactory results to vocational training for any type of industry. There will be many types of vocational training for which the Technical Colleges will have to cater, chief amongst these will be; Engineering in all its branches, e.g. civil, mechanical, electrical, automobile and marine along with the other great industries such as Textiles, Building and Ship-building.

### Pre-technical Education

If the education we are to give our students in the Central Schools is to provide a basis for specialised training in such a wide and varied list of industries then it must give to the students:—

1. A good grounding in the elementary principles of science, mathematics and geometry.
2. A knowledge of the world and its peoples and the history of man, paying special regard to the evolution of crafts, modern conditions and future developments.
3. The power of reasoning and the intelligence to build up a logical train of thought with special training in the ability to apply theoretical knowledge to the solving of practical problems.
4. The ability to express themselves clearly and concisely by word of mouth, writing or drawing.

If Handwork is to play its part in this education then great care will have to be exercised in its make-up especially with regard to the following points:—

1. The teachers of Handwork must be men and women with a natural gift for teaching, possess sound craft ability and have a good knowledge of industrial processes and conditions.

Craft ability and industrial knowledge are just as important as the ability to teach. However good a man may be as a teacher the work loses, to a large extent, its value if he is not a skilled craftsman.

2. The proper method of handling and the correct use of the tool and the media must be rigidly enforced at all times.

There is a great danger in school handwork to misuse both the tool and the media. By misuse is meant using the tool or the media in a manner which would not be correct or, at times, possible under industrial conditions.



Quite frequently circumstances arise in the classroom where the particular job in hand can be made by using methods which, strictly speaking, would be impracticable or wasteful under normal conditions. The teacher must guard against these dangers and only teach methods which are definitely practical.

This does not mean that advantage should not be taken of new methods which may suggest themselves from time to time; it means that the teacher must satisfy himself that the method is practical in the widest sense of the word and is not "amateurish" in character.

3. Although training in skill is not the primary aim of the scheme of work in Handwork it must of necessity play a fairly important part. Without a certain amount of skill the work is of no value.

Skill can be divided into two parts namely, (1) the craft-skill which is necessary in handling the tools and media, and (2) the skill required to design the work and organise for its construction.

The job must be systematically planned out from the very beginning. The points to be observed in this planning out are, (a) the efficiency and economy, both in time and money, of the method suggested, and (b) the application of theoretical knowledge to the setting out of the job or to the processes used in its construction.

4. Wherever practical it should be the aim of the teacher to use as varied a range of tools, processes and materials as he can, in order to broaden the scope of the work and to give the student a knowledge and understanding of as wide a field as possible.

It will be noted that this aim is qualified by the phrase "wherever practical." There should be no useless introduction of tools, materials or processes in an effort to enlarge the field of work.

5. Skilful co-ordination must be arranged between the various members of the staff in order that one subject can successfully exploit a second subject and, in its turn, must form the basis for a successful study of other subjects.

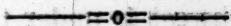
This exploitation of various subjects is perhaps the most important part in the teaching of Handwork. As stressed earlier one of the principal aims of Handwork is to train the student to think, to reason and to apply. By linking the subjects together; by using one to illustrate or to assist another the pupil is given the inspiration to intermix and use all the knowledge he possesses to enable him to overcome the difficulties he meets.

### Conclusion

In conclusion I would like to emphasize the fact that certain other aims and ideals must also be stressed in the teaching of Handwork throughout the whole of the course.

These aims in brief are the promotion of manual dexterity, the development of creative talent, and the stimulation of the powers of appreciation. Finally we must endeavour to instill into the students the ability to discriminate between a product which is the result of a combination of good taste, sound design, and skilled workman-

ship, and the product, inferior in every respect, which is to-day flooding the markets of the world. In achieving this we shall have an immeasurable influence upon the industrial and commercial activities of the years to come; an influence which will create in the manufacturer a desire to produce and in the consumer a determination to demand only those things which will enrich and beautify human existence.



## A Trip To Kunming

W. D. KOO

### Motives for going to Kunming.

**E** "EDUCATION for what?" has always been a question to me ever since I studied in the education department of college. And especially so in this time of national crisis since I have been forced here from the interior to carry on school work on this isolated island of Shanghai. My trip to Kunming was an effort to answer this question in terms of the following three considerations: 1. Is there any possibility that we can make a final stand for the right kind of education to train our youth to be good citizens of independent China in case outside pressure is put on us? 2. There are over one hundred senior high graduates in our East China Christian Cooperative Middle School to whom we are responsible for their educational and vocational guidance. It is only through first hand experience that we can give them advice. 3. It is the time for us to re-evaluate our past Christian educational work by studying our alumni in every walk of life, and finding what they are doing in this time of great change and understand their attitude and spirit.

### General developments in Kunming.

1. Yunnan Province has been neglected along many lines. If there were no war with Japan there would be no possibility of such development as is taking place there now. First of all one cannot deny that Chinese culture is moving rapidly toward the Southwest. The Joint Southwest Cooperative University including Peking University, Chinhwa University, and Nankai University is established there. The National Scientific Research Bureau of Resources is also making progress in a splendid work. Before the war not many of the intellectual class would consider going to Yunnan to be teachers in middle schools or professors in the university. Now everyone counts it a great privilege to study or teach there.

2. Because of the recent development of communications Yunnan Province has become much nearer to us than it previously seemed to be. There is a railway connecting Indo-China and Kunming. Still more railways are being planned and constructed—one from Burma to Yunnan and another from Szechuan to Yunnan. Through highways connect with other provinces. Easy access because of improved communications is one of the factors that make

us look upon Kunming as our chief base of resistance for our national independence.

3. Industry in China is in the infant stage. Her factories, limited in number, were all concentrated in the big cities and ports. Now most of them have been destroyed by war. Men with a spirit of adventure and enterprise are eager to go West to start their factories on a small or large scale. Of course, the center of industrialization of the Southwest is under the control of the National Resources Committee. Through its direction there is much hope of development of the untouched national resources.

4. The social condition in Kunming is quite static. The people have not seen much from outside provinces. No competition is necessary for their livelihood. The climate remains through the four seasons almost the same as in springtime. Naturally the people are careless and lazy. Once the writer got up at seven o'clock and went out on the street to look for some breakfast, but found not a single shop open. The shop keepers would rather turn down the customer than take the trouble to make change. We cannot but acknowledge that intercourse with the people coming from outside provinces will improve the social situation greatly.

#### **Things done in Kunming from October 15 to 24.**

A committee of seven, including Rev. A. Evans, Supt. of the Methodist church, Yunnanfu; Mr. James Fou, C.M.S.; Mr. Smith, Methodist Church; Mr. Y. C. Li, China Inland Mission; Mr. C. H. Wang, General Secretary of the Y.M.C.A. in Kunming; Pastor M. Z. Mou, Methodist Church; Pastor T. M. Dzao, Methodist Church, was informally organized to discuss the advancement of a plan for a Southwest Christian Cooperative Middle School. Through this committee all sorts of projects can be carried on and further correspondence can be carried on with other denominations.

There is not a single Christian Middle School in Kunming. There is only a Christian primary school, which is now planning to add one class of junior middle school.

Visiting the different institutions to make special calls on the responsible heads gave me a deep impression and understanding of the plans that have been emphasized. During the past sixteen months of fighting in East, South, and North China, the foundations of long resistance in the Southwest and Northwest have been laid along cultural, industrial, political, and military lines. "Give me liberty or give me death" is the keynote expressing the strong will to fight the battle of the nation and the world.

In personal and group conferences with my thirty old alumni and students, I got an opportunity to evaluate our past Christian educational work. In every walk of life and career there are hard working persons trained in our Christian schools. Some of them are now rendering service in the aviation school, some on the National Resources Committee, some in factories, some studying and some teaching in the universities; but all of them have the one common purpose of struggling for our national existence. I cannot but pay high respect to our past loyal Christian teachers who took



long years in sowing the seed quietly. They are really the pillars and the backbone of this war of long resistance. As long as this type of teacher is living there is hope for China.

#### Some reflections on this trip.

Whether war is ever justifiable or not is a much discussed question. I certainly will not agree that war is not justifiable under any conditions. Fighting for a righteous cause is necessary in order to prevent the deterioration of mankind morally and spiritually. From my own personal Christian viewpoint, to be a Christian means to be equipped all through life to fight the issue on the Lord's side. China through this war with Japan will at least show to the world what she stands for.

China stands for her sovereignty as an independent nation on the same basis as any other member of the family of nations, not for self glorification but for the common good and interest of mankind. How can we endure to see one fourth of the world's population suppressed by militarism? Is it not a great shame to the human race only to stand by and watch these evil things going on? China will resist with her last foot of territory and her last man. China is fighting for a world cause, not for any "isms." She will reserve the Southwest provinces for her last stand to fight the last battle.

China stands for her own original culture which has been expressed in the Three Principles by our Father of the Republic, Sun Yat Sen. She will not take the road of Fascism, which will lead the way back to the old regime and put another emperor on the throne—or a puppet head similar to an emperor. A national consciousness has been rooted in the minds of the people during the last thirty years. No nation can stop the Chinese people from establishing a government of, by, and for the people. In other words, China is fighting for democracy.

China stands for the spiritual salvation of her people, as Jesus began to preach and say, "Repent: for the Kingdom of Heaven is at hand." At different stages of our resistance proclamations have been made by the government asking the people of the nation to consider and examine their daily life and character. To keep up our moral standard is the essential thing for the people as a nation. Thus, the longer we resist the stronger the nation will be. This war is going to purify our people. By the Divine will China must fight to the end, not for her own salvation only, but also for that of the world.

Three years ago when I was studying in Teachers' College, Columbia University, I was overwhelmed with different schools of thought. I somewhat lost myself and felt disappointed. Once I went to my old teacher for consultation and advice, and she gave me the following lines:

"Whoso has felt the Spirit of the Highest,  
Can not confound or doubt Him nor deny;  
Yea, with one voice, O World, though thou deniest,  
Stand thou on that side, for on this am I."

In this time of national crisis, I strongly believe that God is calling us as individuals and as a nation to enlist on His side. No matter in what situation we find ourselves we should not be dismayed, for God is truth and He will never fail.

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## A Brief Sketch of the Rise of Christian Education in China

As Reflected in the files of the Educational Review.

IDABELLE LEWIS MAIN

**T**HE first General Conference of Missionaries in China met in Shanghai, May 10-24, 1877. From Formosa to Hunan, from Peking to Canton they came, representing every range of denomination from independent to Church of England, and with English, Scotch, Irish, German and American nationalities. Altogether, 120 were present, meeting in the Lecture Hall of the Temperance Society.

A summary of the educational work of Protestant Missions was made about this time, whether as a result of this meeting, or as a preparation for it, we did not ascertain. But in 1878 the statistics were published in the Chinese Recorder as follows:

Boys Boarding Schools ..	30	No. Pupils .....	611
Boys Day Schools .....	177	No. Pupils .....	2991
Total Boys Schools .....	207	Total Pupils .....	3602
Girls Boarding Schools ..	38	No. Pupils .....	777
Girls Day Schools .....	82	No. Pupils .....	1307
Total Girls Schools ....	120	Total Pupils .....	2084
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Total Mission Schools ..	327	Total No. Pupils .	5686

This was evidently as complete a summary as was possible, probably quite accurate.

The educators present at this first conference appointed a School and Textbook Committee to secure the preparation and publication of a series of books for use in our educational institutions. The committee worked on this line for twelve years, publishing the first modern textbooks available in the Chinese language. At the second National Missionary Conference in 1890, their work was approved and the first "Association, composed of practical teachers and educationalists" was organized, with the purpose of cooperation "as much as possible in all branches of educational effort."

Thus was organized the Educational Association of China with 35 charter members. For many years thereafter, the Chinese Recorder published an Educational Department in each issue, devoting several pages to the questions of greatest interest to educators.

In May, 1907 was published as a separate pamphlet the first Monthly Bulletin of the Educational Association of China. "The Salutatory" states that "The Educational Association of China at its last annual meeting recommended that the Executive Committee

endeavor to secure a well qualified man to undertake the work of editing two educational magazines, one in Chinese and the other in English." This was not accomplished, so the Bulletin of the Chinese Recorder was issued as a separate pamphlet and sent, free of charge to every subscribing member of the Educational Association.

By 1909 there were more than 400 members of the Association, and it was recognized that the organization had been of great benefit to the cause of education in China. Again there was a call for a full time secretary, and a budget outlined asking for \$10,000 U.S. currency a year. Dr. Hawks-Pott was appointed to have charge of the bulletin, which was then changed from an occasional bulletin to the Educational Review, published monthly.

In the February, 1909 issue of the Educational Review was the report of the Oriental Educational Investigation of the University of Chicago, led by Professor Ernest D. Burton to bring about a closer relation in educational matters between the East and the West with mutual advantage.

Dr. F. L. Hawks-Pott in the May, 1909 number of the Educational Review reports the status of education under Protestant Missions at that time. He says, "I am somewhat handicapped by the fact that there are no exact statistics available. The work of missions is already a considerable factor in the education of China. There are at least 700 men and women who give the largest part of their time to teaching. Schools of all grades are under their control and oversight. At least 1500 primary schools have been established, giving instruction to 30,000 pupils. Boarding schools for boys and girls are numerous, providing education for 12,000 pupils. As many as 20 institutions may be said to have attained the rank of colleges and a few have assumed the name of University. Some colleges have theological and medical departments connected with them. In addition there are separate union theological and medical schools."

The next issue of the Educational Review, June, 1909, reports the address of the President of the Association, Rev. George A. Stuart, on the "Relation of Christian Schools to Racial and National Movements in China." Dr. Stuart says, "We are no longer the only Western educational factor, if indeed we are any longer the principal one." He advocates hearty cooperation with Chinese educational leaders, and urges that the mission institutions faithfully perform the standards of work which they have promised.

In July, 1909, Dr. Fong Sec wrote, urging the cooperation of Chinese with foreign educationalists in the work of the Association, and recommended the adoption of terms approved by the Board of Education in the national capital, Peking. He further asked that the mission schools be opened to the inspectors of the Government Board of Education. Two further steps toward cooperation were advocated: 1. That every mission school adopt the courses of study outlined by the Board of Education for other schools of similar grade. 2. That textbooks approved by the Board of Education be used in all mission schools. In reply, the Association voted that the curriculum and special courses of study be made to correspond with those prescribed by the government.



The Association at that time voted to establish headquarters in Shanghai. The organization of local associations was also outlined. In 1912, Dr. Frank D. Gamewell came to be General Secretary of the China Christian Educational Association, and under his leadership steady and efficient progress was made.

The wheel turns through the years. In April, 1916, Mrs. Lawrence Thurston published an article on "The Higher Education of Chinese Women, Aims and Problems." In her introduction she says, "I do not desire to limit (the subject) to the highest and latest stage reached in Ginling College. We have completed only one-half of one of the four years which must pass before we can claim the rights and privileges of a full-grown college..... It is significant that the girls schools have been more fully developed under the auspices of woman's boards..... We want you to believe in our work for the higher education of women..... We want you to approve of our effort to give to the women of China the larger, richer life which Christ came to bring to women as well as to men..... We are deeply appreciative of all the interest and sympathy which we have from the Chinese, and want them more and more to stand behind this movement for the higher education in China of Chinese women."

(It is interesting to note that in this first Freshman class was Dr. Wu I Fang, present president of Ginling, and Chairman of the National Christian Council of China.)

In the same number of the Review, Dr. E. W. Wallace of the West China Educational Union reported 8266 pupils in junior primary schools, 826 in higher primary and 416 in middle schools in West China. All of these were in Szechuen, except 30 in Yunnan Province. In the junior primary schools were 86.3%: in the senior primary, 8.6%; in the middle schools, 4.4% and .7% in the University.

Colleges and universities, middle schools and Regional Associations reported continually, and the names of the outstanding builders of education in China are represented in the articles written: Dr. H. H. Lowry, Dr. J. B. Taylor, Dr. Howard S. Galt, and many others.

The upsweep of educational interests continued in ever widening circles. In 1921, Dr. J. L. Stuart in the January Review gives the following prophetic advice: "1. We must find cause for rejoicing in every forward effort for education, both in funds secured and in staffing. 2. The advisability of becoming as Chinese as possible, of putting Chinese into executive positions. 3. Our specific task is that of character building, and of teaching better Chinese and English."

This was the year when the Chinese government invited to the government institutions the leading educators of the world to assist in educational progress. Reflected in the articles we find the names of John Dewey, Paul Monroe, Wm. McCall. From the Chinese educators we find the names of P. W. Kuo and W. T. Tao. From missionary educators we find articles on "Fundamental Vocabulary" by D. L. Sherertz and "Curricula for Professional Preparation of Teachers" by E. L. Terman.

In April of 1921 the Minister of Education, Mr. Fan Yuan Lien\* made a stirring challenge to the Christian educational movement at the Chihli-Shansi Educational Annual Meeting. He asked the educators from the West to note three things: "1. Become more intimate with the Chinese Government. Register the institutions, especially the colleges and universities with the central government on equal terms with the government institutions. 2. Become more intimate with local educational circles. Open the doors of your schools and cooperate with the educators in your localities. 3. Do not force religious education and attendance at religious exercises. This does away with personal liberty." Dr. E. H. Cressy, answering in the July Review of that year, said, "Mission educators desire to make not only a religious but also an educational contribution. They do not seek to create an educational system apart from Chinese life but to enter into it. Missionary education has nothing to fear from closest scrutiny. It has good ground for believing that closer relationships and fuller acquaintance will lead the Chinese government and people to accept it as it is and give it freedom to make its largest contribution to the life of China and the world."

In August of 1921 came the China Educational Commission, composed of leading educators from America and England who made a careful study of Christian education in China. Dr. Ernest D. Burton of Chicago was the chairman of the Commission. Dr. Paul Monroe of Columbia, Dr. Mary E. Wooley of Wellesley.

Dr. P. F. Roxby of the University of Liverpool and others of equal ability and standing. From China there were Dr. P. W. Kuo, President of Southeastern University, Dr. Chang Po Ling, President of Nankai University, and Miss Y. T. Law of Canton. This Commission visited every district in China and submitted a complete report. For a number of years, this report was the chief guide to educational practice, and while it aroused the questioning of the government at the time and was pointed to as one of the factors in precipitating the cataclysm of 1927, yet the good that came from it, and the lines of progress that emanated from its perusal by leaders of this movement can hardly be overestimated. Indeed, the emphasis upon Chinese leadership at this time may have had much to do with the preparation of those men and women who took the helm of education in 1927 and have guided this cause since that time.

In June, 1925, Dr. F. D. Gamewell resigned from the position of General Secretary of the Association and went to the United States. Dr. E. W. Wallace and Dr. Sanford C. C. Chen were elected as Associate General Secretaries of the Association. That year Dr. T. T.

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\*Note: Mr. Fan was one of the finest educational leaders of China in her years of reconstruction. He was always friendly to missionaries and to their schools and spoke frequently at their large gatherings. In all of these contacts he was so modest and retiring that he seemed the epitome of democracy and kindness. On one occasion the mission school which was his host did not think of providing transportation. Mr. Fan started out on foot to find his own ricksha "I am a poor man," said he, "I always ride in a ricksha."

Lew was elected President of the Association. Dr. Wallace took Dr. Gamewell's place as Editor of the Review. The Education Association was reorganized. In addition to the Regional Associations which comprised the Fukien, West China, Kwangtung, Central China, Shantung, Manchuria, Chili-Shansi, Hunan and Honan areas, there were organized the Association of Christian Colleges and Universities, the Council of Secondary and Elementary Education, the Council on Religious Education and the Council of Extension and Adult Education. The first three Councils have done service for more than a decade.

With his usual masterly analysis, in the Educational Review of April, 1926, Dr. T. T. Lew outlined the New Culture Movement in China. He said that there were three outstanding characteristics, 1. Emphasis upon science with the purpose of eliminating human suffering. 2. Emphasis on democracy, with the purpose of educating the people of the nation. 3. Emphasis upon nationalism and the development of the national soul. Dr. Lew portrayed this movement and its partial accomplishment, warning against the growth of the anti-Christian forces.

The great national revolution came in 1927, with the turn-over of the government. For months the student bodies and faculties of the Christian schools were in turmoil. Many institutions were forced to close for a number of months. There was an insistence upon national leadership that could not be denied. All principals and presidents must be Chinese. There was a revolt against all religious teaching in schools. All schools were called upon to register with the national government under increasingly difficult conditions, or to close their doors. Most of the schools registered; in the colleges and middle schools, religious teaching and chapel attendance were made voluntary; in the primary schools such teaching was not permitted during school hours. By far the majority of the primary schools closed their doors. Those connected with middle schools lived, and were registered with middle schools. Many middle schools closed their doors rather than waive the study of Bible as a part of their curriculum. During the first years a memorial service for Sun Yat Sen was held every Monday morning, and the picture of the leader was displayed in every main hall, draped by flags. The students stood before this and bowed three times. By some this was interpreted as worship; by the majority it was interpreted as respect. Thus the Christian schools were brought to a reaffirmation of their purpose in teaching of religion and thus was brought into the consciousness of all, the necessity of care and thought in the teaching of the Christian religion.

The Editorials of the January Review, 1928 began with the challenge, "The time has come to move forward." In closing, Dr. Wallace said, "It is not necessary to wait for peace. . . . All that is needed is sufficiently good relationships to obviate attacks on Christian schools. In most parts of the country a better understanding is approaching."

In April, 1928, the April number of the Educational Review printed the photographs of the new Chinese college presidents.



These included, Dr. Y. C. Yang, president of Soochow University; Dr. Y. G. Cheng, President of Nanking University; Dr. Herman C. E. Liu, president of Shanghai College; Dr. C. J. Lin, President of Fukien Christian University, and the photographs of Dr. Y. K. Chung, President already for several years of Canton Christian College, and the vice President, Dr. Y. L. Li. In January, 1929, was published the photograph of Dr. Wu I Fang, President of Ginling College. This same program was carried out by the appointment of Chinese principals of middle and primary schools.

Immediately two movements became evident, 1. The rapid increase of student enrollments with increase of tuitions and local income. This resulted in the securing of many well qualified Chinese professors and teachers and the building of new buildings from Chinese funds. 2. The rapid decrease of funds and missionaries from abroad, augmented by the great financial depression in the United States. Because of the presence of well-trained Chinese educators and at the same time a dearth of missionaries for other types of work, missionaries were withdrawn from educational institutions, leaving them almost entirely in the hands of the Chinese educators.

The reaction against religion in the schools was reflected by the appointment of a Deputation in 1931 to study Religious Education as an entire field of service. Dr. J. L. Corley of the United States came to China for this purpose. He was joined by Dr. C. S. Miao, Mr. R. D. Rees, Miss Alice Gregg and Miss Mabel Nowlin. These experts travelled throughout the country and the Religious Education Fellowship was formed, linking the Council of Religious Education with the work of the National Christian Council. For the seven years since this time, this group has continued to serve the whole field of school and church, in ever increasing helpfulness. Teams of Christian educational leaders visited the schools of the various sections of the country, presenting the call to the Christian way of life. The result has been a steady increase of Christian interest and service in the colleges and middle schools of the land.

It is interesting to note that in 1937-38 the number of Christian middle schools in China was two hundred and fifty-five. 90.2% of these were registered with the Chinese government. In these schools 8046 students were enrolled. It was impossible to secure the statistics for Christian primary schools but it is safe to assume that there were at least two hundred thousand children in Christian primary schools throughout China, at the beginning of the present hostilities. There were thirteen Christian colleges and universities in which the enrollment was 7098. These institutions were increasing in standard and in number of students enrolled, with a constantly widening ministry when the present hostilities broke forth in devastation.\*

In the January-March 1938 issue of the Educational Review, Dr. T. L. Tan of Cheeloo University summarized the situation in Christian Education for the period ended by the undeclared war which began in July, 1937. The thirteen Christian universities and

From "Christian Middle Schools, 1937-38"  
and "Christian Colleges in China, 1936-37"

colleges in China comprised 1/10 of the number of institutions of higher learning in China. The teaching staff of the Christian Universities numbered 915, 13% of the total college teachers of China. The total number of students in Christian colleges and universities was 16.8% of the total university student body of China. The total number of graduates from Christian universities and colleges was estimated as at least 10,000.

When the war of aggression burst upon this nation, one of the heaviest foci of attack was the educational institutions. The buildings and equipment were destroyed in many instances and work on the campus was entirely impossible. The universities followed the trek of the nation West. Some of them opened classes in Chengtu and Yunnan. Others followed from place to place interior until they were forced back to the "Little Island" of the International Settlement in Shanghai. Here the schools are carrying on today, in crowded quarters of the business section of the city, to be sure; but standard college work is being given by four accredited colleges, with joint library and laboratory accommodations to a total student body of 2693.

Three Cooperative Christian middle schools, coeducational, are also being managed with 20 middle schools and over 1300 students in classwork together. Thus, in the midst of difficulties that have never before been faced, the Christian schools are serving their community.

The Educational Review has perhaps met with the severest difficulties. In March, 1926 the Educational Quarterly, in Chinese, published by the China Christian Educational Association made its appearance, and has been published regularly since that time to an increasing Chinese body of teachers. In January 1932, the Religious Education Bulletin was published from time to time in the two languages. Both of these magazines ministered to the Christian educators of China. When the terror of 1937 burst upon the land, the teachers scattered, mails were interfered with, and it was impossible to reach most of the subscribers with the Review. The subscription list has been almost identical with that of the Chinese Recorder and it was thought that at least for the time being, the two magazines be merged once more. Especially is this an easy step since the editor of the Educational Review, Mr. John Barr, is also one of the editors of the Chinese Recorder.

However, it is most interesting to note that the new Secretary of Secondary Education Mr. C. C. Djao, has received a subsidy for the publication of reprints of educational articles, helpful to China's educators at the present time. These are sent free of charge to the principals of the middle schools scattered over the country. The first article to be sent out thus is "Modernizing Secondary Education," by William L. Wrinkle of Colorado State College of Education. These articles are in English, untranslated, into Chinese. Thus it may be that after the present crisis is past, and again schools are able to be held more openly, the Educational Review may be published in a new form, meeting the needs of a new generation of educators in China.

## An Experiment in the Field of Secondary Education

MINNIE VAUTRIN

**I**N an attempt to meet the need of the local girls of middle school age who had been forced to spend most of the academic year of 1937-38 in refugee camps or in hiding in isolated villages or towns off the main avenues of communication, it was decided to plan a project especially for them. Just how many such girls there were we did not know. Between fifty and sixty had lived for many months in the large Ginling Refugee Camp, and from conversations with them we knew there was a keen desire to study and avoid wasting another year. How many more had been in other refugee camps or in private houses in the former Safety Zone, or would be able to find their way back into the city from their hiding places, we did not know. There was also the question of finances for such a project, for certainly few families were left in the city who would be able to pay regular school fees for their daughters. A self-supporting project as in former years was not to be thought of. Last but not least, were the equally difficult problems of curriculum and staff. The ordinary middle school curriculum with its emphasis so largely on the learning of subject matter from textbooks, and its college preparatory aim, seemed unreal in the world of reality in which we were living. Certainly such a curriculum was not fitted for an impoverished community like Nanking which was poorer by two hundred and forty six millions of dollars than it had been a year previous, a community in which few would have the opportunity to go on to college. With many unanswered questions in our minds, we bravely started out to plan, knowing at least that the need was a reality, and that there was space on our unused campus to carry on such a project.

**Choosing a Name:** In order to be free to experiment it was decided not to open a regular middle school, but rather an experimental course for girls of junior-senior middle school ability. The hope was that in this way we could put much more emphasis on "productive education" and in teaching those skills that are of value in this locality at the present time. We wanted also to be free to put much more time and emphasis on character training. Those girls who preferred to follow a regular middle school curriculum were urged to go to Shanghai or, if possible, to the West.

**Selecting the Students:** By the middle of September, very simple placement tests had been prepared in Chinese, English, and mathematics, supplemented by a brief test in mental ability. To our astonishment, 157 finally took these tests—they were repeated a number of times as small groups in the country hearing about them would find their way into the city. By September 26th a partial staff had been assembled and class work was started. About the same time, the Christian Hospital was able to secure a superintendent of nurses who very much desired to start a class in nurse's training. Twelve of the more advanced girls who had qualified for our course were transferred to the nurses' training course, leaving a



total of 145. One college dormitory and the former Practice School dormitory are being used to house these students.

**Fees:** The matter of fees proved to be as difficult as was anticipated. Knowing that it would be impossible to charge pre-war fees, before applications were received the fees were reduced by 50%. During the time of receiving applications and again during registration each student was interviewed privately and urged to pay as much as her family could afford. She was told plainly that a method of work-relief was being planned by means of which students would be asked to work for all unpaid fees, and at the same time would be required to take less academic work. The final results as shown below were better than was expected:—

Those able to pay full fees .....	55 students	38%
Those unable to pay any fees .....	10    "	7%
Those able to pay part fees .....	80    "	55%

The schools from which students had come are given below:—

Government Schools .....	72 students	50%
Christian Schools .....	55    "	38%
Private Schools .....	18    "	12%

The range in educational ability is from Junior I through Junior III and from Senior I to Senior II, making five educational groups in all. Several who qualified for Senior III were not accepted but urged either to go to Shanghai to the cooperative Christian Middle School or to enter the Nurses Training Course.

**Work-Relief Plan:** Students who cannot pay any of their fees, which amount to \$46.00 for a semester, are expected to work 23 hours each week and to lighten their academic load accordingly. As a matter of fact we have not yet been able to plan more than 15 periods per week of work-relief, but students know that they may be given opportunity during the coming summer to make up for the hours they lack now. Those who pay part of their fees do less work. The two lower classes wash dishes, clean dining and guest rooms, and classrooms. On Saturday afternoons from 1-3 p.m. is "big cleaning" when ceilings and walls are cleaned, windows washed and floors mopped. After the "big cleaning" teachers grade the results. These grades will appear in their final semester reports along with the grades of other courses. Standards for the daily and weekly cleaning have been worked out carefully for them. Much improvement has been made during the past two months not only in ability to do the work well but also in the attitude toward it. The problem of providing and caring for dish and dust clothes has been no simple one for such a large group of workers. There is great need of a capable college graduate to supervise this work relief and make it of the maximum value in character training.

The three upper classes instead of doing manual work, teach the women in the Homecraft Course and the children in the Nursery School. The teaching is under the supervision of Miss Lin Mi-li (1936) the dean of the Homecraft Course. A group of 26 girls are doing this teaching. They have regular teacher's meetings and are

paid for their careful preparation as well as the time spent in teaching.

**Experiments:** Through teacher's meetings and a special staff retreat, a desire has been stimulated to teach more than books, and to prepare these young people, as fully as possible, to live creatively and thoughtfully in their changed environment. There is a desire to make them conscious of some of the many problems that confront them and to prepare them for the solution of these problems. Only a beginning has been made, but some results are already evident. In all courses there is an attempt being made to put the emphasis on the practical, and in developing an ability to use what is being learned. A few examples will make this clear.

**Biology Courses:** Gardening, both vegetable and flower, is a regular part of these courses. Students are now learning to salt for winter use vegetables that they themselves have raised. They have learned to cure persimmons, salt eggs, make vinegar, get rid of insect pests and a little later on they will study the raising of poultry and sericulture. They are about to begin experiments in the use of ovens in baking.

**Chemistry Course:** In chemistry they are already experimenting with the making of lye from wood ashes, the making of dyes, soap, hand lotion, ink, etc. We were very fortunate in securing a man trained as a chemical engineer for this work.

A course in social problems has been substituted for college algebra and a course in flower arrangement takes the place of drawing. Washing of vegetables and salting them for winter use have been substituted a number of times for the period in physical education.

Every Saturday morning there is a general assembly when one class explains and demonstrates what it has learned that is of general value to all. A schedule has been made for the semester so that each subject will have an opportunity. The following demonstrations have already been given in this Saturday morning "Mutual Help Association"—

A Comparison of Three Methods of Curing Persimmons.  
Household Pests and How to Get Rid of Them.  
How to Arrange Flowers Attractively.  
How to Make Oil Colors.

To stimulate creative ability, a prize has been offered to each class for the best original essay on the chrysanthemum. Also for the best poem and the best drawing. These prizes are to be offered the end of this week. Students were encouraged to study the chrysanthemums in the moon-light, when the dew was on them, etc.

In order to help students to realize that habits, attitudes, interests and ideals are of as great value as knowledge of books, a grading system has been adopted for the academic courses that is somewhat of a departure from the one usually used. It consists of three divisions, namely, Excellent, Satisfactory and Repeat, or rather the Chinese equivalents for these terms. At the same time

a list of good habits and attitudes is being formulated on which students are to receive points. Among other traits the list contains the following:

Willingness to bear responsibility.

Ability to cooperate with others in worthy enterprises.

Sincerity and truthfulness.

Helpfulness, thoughtfulness and kindness.

Interest in health improvement, etc.

These two systems of grading are being used this semester as an experiment with the thought in mind that they are to be improved next semester. Since the whole project is an experiment, the staff seems eager to experiment in both methods and organization.

**The Staff:** Well trained men, who because of heavy family responsibility were not able to evacuate westward last autumn a year ago with their institutions, but did evacuate into nearby villages and towns, have gradually returned to the city. From such men it has been possible to assemble a well trained staff. The fact that these men have been wanderers and in hiding with their families for many long weary months makes them keen to get into constructive work again. The great lack is for experienced college women who can take such courses as physical education, hygiene and music and also help in the supervision of work-relief and dormitory life. The United Christian Missionary Society has loaned us Miss Katherine Schutze for the year which is a great help. For singing we have two friends of Ginling who are volunteering their services, namely, Mrs. Wang (Hwa Ying-deh) and Mrs. James McCallum. Of the former college staff there are five on the campus, all of whom are helping in the project. Miss Blanche Wu (1923) is giving an intensely interesting and practical course in biology. Miss Whitmer is teaching two courses in flower arrangement and is supervisor of the cleaning of classrooms. Mrs. Tsen not only is in charge of the food for the project but also gives her time to granting permissions for absences from the campus—no easy task in these days in our city. Mr. Francis Chen is treasurer and business manager while Mr. Li Hung-nien who is Mr. Chen's assistant, has generously volunteered to teach recreation, since it has not yet been possible for us to secure a well-trained person for the physical education. This is now the base-ball season.

**Religious Education:** Twice each week there are two chapel services which all students attend, although up to the present no mention has been made of compulsory attendance. Two very fine pastors of the city take turns in leading these chapels. They also teach the one period each week of required Bible Study for each class. All three of these periods are carefully planned, and for this semester center on the Life of Christ. On Sunday evenings the students are in full charge of the service, the classes leading by turns. Some evenings the program has consisted of singing and of a number of short talks in which students tell of some of the valuable lessons that have come to them during refugee days. There is much more opportunity for religious nurture than we have been able to give and our regret is that we do not have a well-trained



consecrated full-time person for this work at this time when youth is thinking so seriously of real values, and there are so few outside activities to detract and scatter interests.

In order to help our students to think of those even less fortunate than themselves, every Friday the noon meal consists of rice and beans. On Friday too, each class has its weekly meeting with its two advisers and at that time an offering is taken for others. Sixty dollars have already been raised. A small amount of bedding has been purchased and sent to the Home for Cripples and Orphans in the southern part of the city, and just as soon as they can be procured, straw mattresses will be purchased for all the children in this Home. An attractive poster indicates the weekly offering.

**The Future:** If the necessary person can be secured for supervision next semester, we would like to have all students share in the house-keeping activities—the cleaning of class rooms, of dining rooms and halls, and the washing of dishes, since it is already apparent that those girls doing that work this semester have learned much about cleanliness, cooperation, and faithfulness in doing an assigned task. We hope that by that time the industrial work can be well enough started so that those needing to earn their fees can do so by learning to weave towels, stockings and cloth. We would like to do some thing creative in industrial arts, such as the designing and weaving of a book bag or a scarf—but that takes initiative that we do not now have.

We are already dreaming dreams for the year 1939-40. If other organizations or Missions decide that it is advisable to open regular middle schools for girls of this region, would it be possible for Ginling to continue an experiment in creative education for a selected group of girls of middle school age, preparing them in all available ways to become constructive members of society and leaders in an impoverished community?

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## A Homecraft-Industrial Course

A Project in Rehabilitation for Destitute Women and Girls

MINNIE VAUTRIN

**T**HE Need: Eight months experience in managing a refugee camp for women and girls brought the realization that the winter of 1938-39 would be a difficult one for many. There would be many women in the city whose husbands or fathers or elder brothers had been killed or taken and would never return, there would be many whose homes had been burned and whose meager possessions looted, there would be many others from homes so poor that rice could not be afforded for all. The conviction gradually came that the large campus must be used to rehabilitate a group of such women and to send them out with new hope and courage for the dark future. By September plans were made to open an industrial-homecraft course for a group of approximately one hundred women and their children.

**Selecting the Neediest:** The problem of selecting was a most difficult one. Had all been allowed to register who desired to do so there would have been many hundreds. As it was more than two hundred fifty registered, and from this number the one hundred were finally selected. In order to select one hundred of the neediest, but most capable women and older girls between the ages of 18 and 30 several weeks were used. Fortunately some very valuable questionnaires were available which had been filled in by the women in the early spring when they had come to the campus to sign a petition for the release of their husbands or sons, and from this large number of questionnaires of more than twelve hundred, a first selection of five hundred was made and then a selection of one hundred. After this selection, each individual case was investigated, either by an investigator from the International Relief Committee staff, or by a trained social worker who is the dean of the new project. Those young women who wanted to enter such a course and who could pay even a little for the training were sent to other institutions in the city which had opened similar work, for the sincere hope was to limit the project on the Ginling campus to those who were destitute or so very poor that this coming winter would be most difficult for them. The group finally selected is described by the following facts:

100 women and girls ranging in ages from 16 to 37, with the large majority, 74, being from 17 to 25 years of age.

30 children belonging to the above women. Their range in age is from 1 year to 12 years. Twenty being from 3-6 years of age.

5 blind girls who have no place to go and no support.

2 children who have been placed in a good Christian home, but are being supported by the project.

Their home and financial conditions are:

50 entirely destitute with no income and no support, but are dependent upon others for a mere subsistence. Of these, 17 had their fathers, or brothers or husbands taken or killed at the time of the capture of the city and 23 of the others are either fatherless or widows.

50 come from families whose income ranges from \$3.00 to \$12.00 per month and often the family is one with many children.

**The Curriculum:** The curriculum consists of three large divisions as follows:

- a. Learning to live together.
- b. Classroom courses in general education and home training.
- c. Training in homecrafts and industrial work.

**Learning to Live Together:** Under the supervision of Mrs. S. F. Tsen of the College staff, and with the assistance of two former refugees of the Ginling Camp, the women are being taught how to cook for the large family of one hundred and thirty five and how to take care of their rooms. The one hundred women have been divided into four groups of twenty five. Each group takes full

responsibility for cooking for one month, and those who do not show at the end of the month that they know how to cook well will be given another month of training later. For less than two hundred dollars, four little model kitchens were built and equipped and in these four kitchens the cooking is done. This past week they have been busy washing and salting the vegetables from their own garden. In the autumn they cut their own fuel from some of the college hills. Although their food is very simple, consisting of but one vegetable and rice at each of the two meals, with meat perhaps once each week, yet the women have grown sturdy and fat and all look improved in health. Saturday is cleaning and bath day. On that day no regular classes are held, but the women and children have an opportunity to take baths and wash their clothes and bedding, and give their rooms a thorough cleaning. The dormitory rooms which used to accommodate two or three college students are now occupied by four or five of these women. They sleep on the floor as in refugee days and have no chairs or tables in their rooms. Life is very simple but deeply appreciated.

**Classroom Courses:** The women have been divided into six groups according to educational ability. The highest group is of the 5th and 6th grade in ability, the lowest consists of women and girls who have never studied before. Of the former there are 23 and of the latter there are but 8. The courses planned for them consist of Chinese reading and writing, Child, Home and Community Hygiene, Child Training, Singing and Bible. For the advanced classes there is some history and composition. Over in the lecture hall of the Science Building they have chapel five times each week, and one general lecture. Home arithmetic is also studied by all.

A most interesting staff has been assembled and one that is deeply interested in the project. For some of the teachers, the small salary given is a great blessing, for some of them were also destitute or badly in need of earning. Three of the teachers are volunteers who donate their services without salary. The dean of the course is a Ginling graduate, a young woman who majored in sociology and had training in social service. The teacher of home arithmetic is the wife of a pastor, a woman who had many years of experience in a primary school. Twenty-six of the students in a secondary education project are doing practice teaching in the Homecraft Course as a means of paying their fees, and these girls are all under the supervision of the dean of the Course.

**Training in Homecrafts and Industrial Work:** It takes time under ordinary conditions to start any kind of industrial work, but under present conditions it seems painfully slow. However, the end of two months of effort sees the following work started at least:

- a. *Sewing and Knitting.* These are being supervised by the former head of the college neighborhood day school. Each one of the one hundred women, during the six months period on the campus, will be expected to learn how to do common sewing and knitting. One group of twenty five will be found each morning learning to knit in the sunny room formerly used as the plant pathology laboratory.



They are learning how to make mittens and gloves, socks and stockings, bloomers and sweaters. As soon as the yarn comes from Shanghai some will learn how to weave scarfs. In the afternoon another group of twenty-five can be found upstairs in the former general physics laboratory where they are learning to cut out and to make inner and outer garments for themselves and children,—if they are beginners they practise first on old cloth, if they have had some experience they work on new materials. Just now the teacher is having two very gay charts made, and on these the names of the women and their grades for each garment are to be written.

- b. *Weaving.* This has been a most difficult piece of work. We supposed that having secured the loom work could begin, but that is far from true for there are innumerable small fixtures for the looms, besides the great difficulty of getting the raw materials for the weaving. Mrs. Tsen has given weeks of time and thought to this work and now both the towel-weaving and stocking-weaving are well started. Four looms have been purchased and set up for the weaving of towels, and the half time of a capable weaver of experience has been secured. The women have learned to set up the looms as well as the actual weaving. As soon as possible cloth weaving will be started also. Three machines for the weaving of stockings have been purchased, and the full time services of a very fine Christian weaver have been secured. The weaver used to have a little factory of his own at Chapei but his factory was burned and all his equipment destroyed, so he was glad to come to Nanking to teach in the Home-craft course. Without the services of one of our alumnae in Shanghai, Miss Dju Yu-bao, 1924, the weaving work would not now be started for she spent many hours searching for the weaver and assisting him in getting all the necessary materials.

- c. *Gardening.* Fortunately the campus is large and there were a number of unused corners and hillsides. Miss Whitmer of the Biology Department was deeply interested in supervising this work and, as mentioned above, after a little over two months of work the women are now eating and salting for winter use the vegetables which they themselves have raised. Regular college gardeners have done the teaching and with their experience they are excellent teachers, for vegetable and flower raising is not theory with them. Most of the women know nothing of gardening. Of the first group of twenty-five only one had ever worked in a garden before. After the first soreness in muscles has worn off, the women are enthusiastic, and they carry water and hoe and dig with joy.

In addition to the above large undertakings, two women are assisting Miss Wu in the raising of poultry, four are learning how to make and sell bean milk under the supervision of Miss Lin the

dean of the course, and eight others are learning how to manage a little cooperative store which has found its home in the two glass cases under the stairs in the Recitation Hall. These women are learning how to keep accurate accounts and at the end of a given period will get experience in dividing profits in true cooperative style. Each person who purchases at the little store will receive part of the profits.

During the first three months of the six-months course all are expected to learn all types of industrial work, but the hope is that during the last three months there can be some specialization in which each woman will select the thing that she wishes to do for a living and will be allowed time to really become adept in that one process as far as possible. During that period the women will also be mentally prepared to want to go out and try out the new skills which they have earned and which have been a generous gift to them.

**The Nursery School:** One of the brightest and happiest spots on the campus is the little nursery school which is being conducted in the large guest hall in the building given by the students and alumnae of Smith College. The little school is being taught by Miss Gin a young person who had some training as a primary teacher, but it is also being supervised and assisted by Miss Lin, and Miss Whitmer. There is much singing and there are games and hand-work in addition to the learning of Chinese characters. A number of the students from the secondary education project do practise teaching there also. From eight to nine each morning on these sunshiny days the children can be seen out on the campus playing group games; at nine o'clock they have their first meal, at the time when their mothers eat. Then you will see them at work in the guest hall. They have been taught to change their shoes when they go into the room in order to keep the floor clean, this being a part of their education. In the middle of the day they have an extra meal which their mothers do not have—or rather a lunch which consists of bean milk, a cookie and their daily dose of codliver oil. After that they go for a rest—two alcoves have been prepared for them in the guest hall. In the afternoon after their nap they have more school work and then they have their last meal—again with their mothers. The children are exceedingly good and very polite. How they will miss the life here on the big campus when the time comes for them to leave us next April!

**Financing the Project:** A generous gift from a group of Chinese women in Shanghai made possible the starting of the project. This will have to be supplemented by part of the fund given by friends of China in America. The gifts have made it possible for us to put the emphasis on teaching rather than on the effort to make the project self-supporting. They also made it possible for us to select those women who could pay absolutely nothing for the training which they are receiving.

**The Future:** Already some of us are beginning to think of the year 1939-1940, and are wondering if it will be possible to select a group of the most promising girls from a number of villages and farms and prepare them in every possible way to go back to

their villages to bring new life and new hope. Such training might be far-reaching in its influence, and we have faith to believe that if we are prepared to give such training, others will be led to finance it.

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## In Remembrance

DR. T. W. PEARCE :

From 1879 to 1893 Dr. Pearce was in charge of the London Mission work in Canton which was largely evangelistic. His energies were thrown into the study of Chinese language and literature, constant preaching and itineration. From 1893 onwards he worked in Hongkong. In 1917, Hong Kong University conferred the degree of LL.D. on him, and in 1923 he received the O. B. E. These honours were a recognition of his many years of public service on the Government Board of Education and the Board of Examiners, and the assistance he gave to the University in planning and establishing the department of Chinese Language and Literature. Dr. Pearce was a member of the committees for the revision of the Wenli New and Old Testaments. He was for thirty years chaplain to the Chinese in Victoria Gaol. His last piece of constructive work for the London Mission was done as Warden of Morrison Hall—the L.M.S. hostel for students at Hong Kong University. At the hostel he won the warm regard of the resident students. His death occurred on Oct. 9th after a short illness. Surely his work will live after him.

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## MARGARET EMMA MACROW

On Jan. 6th, 1938, there passed to her eternal home one of China's zealous and devoted self-supporting missionaries and it is only fitting that some mention of her work should appear in these pages. The late Miss Margaret Emma Macrow, of Australia, was a well-known and well-beloved figure in the life of Peking, where for twenty-four years she spent lavishly of her strength, her affections and her money, particularly for the labouring classes of China. All walks of life and all nationalities knew her.

Margaret Macrow first arrived in Peking on Oct. 19th, 1914 and set herself to study the language, which she found no easy matter as she was somewhat older than are most new arrivals on the mission field. She eventually acquired a sound knowledge of the written as well as spoken Chinese, but right up to the end of her life she continued to give much of her time to the study of this language. As years passed Miss Macrow felt especially called to work among jinrickshaw men and their families. While primarily interested in their spiritual needs, she never forgot the all too obvious physical needs of the men and their families and gave liberally in every way, in an effort to better their lot. She was often rewarded by seeing a child from some poor and illiterate home, a child she had educated in the little school she maintained and in which she herself taught, rise to a teaching position and doing much to better the standards of the home from which she had come. As Miss Macrow went about the hutongs of Peking, penetrating into homes that were little more than hovels, she was constantly greeted with affection by one or another who had experienced her kindness in times of need.



While a much-travelled and experienced woman of the world she often showed a child-like lack of sophistication that was appealing to all people.

While all her missionary-life she maintained an honorary connection with the London Missionary Society, her work was from the beginning entirely her own. Unlike many independent workers she spent much time and thought as to the future maintenance and direction of her work. She made such thoughtful and adequate provisions for this work that, although she has now passed away, the work continues as a living and growing memorial to her. It is the kind of memorial she would have chosen as the most fitting—one to bring others to the feet of the Master she adored and served so whole-heartedly.

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### THE REV. MYRON C. WILCOX

The Rev. Myron C. Wilcox died at his home in San Antonio, Texas, on Oct. 17th. He had reached the ripe age of eighty-seven years. He is survived by his wife and seven children. Dr. Wilcox came to China as a missionary in 1882 and was first connected with the Central China Mission. Later he was transferred to the Foochow Mission where he served till 1908. For a time he was engaged in educational work, being connected with the Anglo Chinese College at Foochow. Again he served as District evangelist. For a time he was editor of the Chinese Christian Advocate and was also Book Editor for the Methodist Publishing House in Shanghai. He wrote a History of The United States, in Chinese, which was widely used all over China. He translated a number of books from the English language into Chinese. (China Christian Advocate, December, 1938).

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## Our Book Table

THE FAR EAST—*An International Survey* by Harold S. Quigley and George H. Blakeslee. World Peace Foundation, Boston, Cloth edition U. S. \$2.50 Paper edition U.S. \$0.75.

This book is a revision and continuation of *The Pacific Area: An International Survey* which was written by Mr. Blakeslee at the request of The Peace Foundation and published in 1929. The trustees of the Foundation, desiring to have the materials in this volume brought down to a more recent date, asked Prof Quigley, a recognized authority on the Pacific and the Far East, to condense and revise *The Pacific Area*. Besides doing this he has added a description and analysis of the events in the Far East from 1929 to July 1937. The author wisely decided not to include any account of the present undeclared war in China while it is still in progress.

Many may feel that as this is a revision of *The Pacific Area* there is little fresh material but as a matter of fact, because of changed conditions, the whole emphasis has been altered and the book is almost entirely a new book. Prior to 1929 the major emphasis was on China's struggle to regain from the nations the special privileges which had been bartered away in the previous century, but since 1931 the situation has changed and now the emphasis is on China's attempt to defend her sovereignty and territory against the constant aggression of Japan. The book deals with this situation in relation to all the great Powers interested in the Far East. The author has interpreted the

conflicting national view points and by so doing has clarified the issues between the states. A new chapter on the Philippine Islands has been added, and sheds considerable light on the Far Eastern policy of the United States.

The appendix is one of the most valuable sections of the book. Lengthy quotations from various treaties, letters, and other documents, are placed together under the five headings, viz: Japanese Policy toward China, Policy of the United States, Relations of Other States in the Far East, Obligations of General Application, Principal Navies April 1938. None of this source material appeared in the earlier book. Together with maps it greatly enhances the value of the book.

The book is well written and very readable. The author has removed as far as possible all extraneous material in order to make it, for the average man, an easy and reliable guide to the understanding of the very complicated politics of the Far East. We know of no other hand-book which gives so much valuable, accurate and unbiased information, in a form intelligible to one who has not made a special study of Far Eastern affairs. As it may be purchased in a cheap paper-covered edition we recommend everyone to purchase a copy to keep at hand for ready reference. M. H. B.

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THE RETREAT OF THE WEST, *The White Man's Adventure in Eastern Asia*, by No-Yong Park, Ph. D., Hale, Cushman & Flint, Inc., Boston. 1937. pp. 334 Gold \$3.00.

This Volume is sufficient evidence that history does not need to be dry and monotonous. We find in this brilliant description of the varied fortunes of Western peoples in relation to the Oriental nations the same humor and keen insight that Wu Ting-fang, former minister to America, displayed in "America Through the Spectacles of an Oriental Diplomat"; and this book is written primarily for American readers. We have the leader of the Taipings described in terms of Billy Sunday and Aimee McPherson; the Opium War in terms of a fight between Jack Dempsey and a three-year-old child; and the rise of Japan in terms of "the importation and assimilation of Western civilization, rather, Western barbarism" or "a curiously combined chautauqua program—Christianity and fire arms." All of this, of course, is done to make the story vivid to Western readers. However, this is real history, portraying the ebb and flow of foreign influence in the Orient. It is at the same time the story of the drama of history enacted on a large scale in the East. There is a broad sweep to the story as one act after another is portrayed. First the Mongols invade Europe to civilize the barbarians and plunder them. Then the Western "barbarians," now "civilized," having learned a use for gunpowder other than making fire-crackers, return in terms of free-booters and adventures, wars and gunboats, trade and missionaries, opium and the Bible.

Next we have portrayed the astounding rise of Japan and the gradual retreat of the West. First comes the Boxer uprising in China. Then Russia is driven back by Japan and Germany is expelled. More recent events are described in terms of "The Eclipse of the Western Empires in Eastern Asia"—in military, political, cultural and commercial realms. But this is an unfinished chapter.

The Western reader is greatly indebted to Dr. Park for letting us view this whole scene through the spectacles of an oriental who has made international relations his specialty and who is at the same time thoroughly conversant with the Occident.

CHRISTIAN FAITH AND THE SCIENCE OF TODAY, J. H. MORRISON, M.A., *Hodder and Stoughton London* 1936 pp. 225 U.S. \$2.50.

Although "Science and Religion" is not the chief topic of discussion today as it was a few years back in certain religious and academic circles nevertheless a book like J. H. Morrison's *Christian Faith and the Science of Today* is welcome. This volume which contains the Cunningham Lectures delivered in New College, Edinburgh, in 1936, is an able discussion of some recent findings of science and their relation to the realm of morals and religion, and "in particular what bearing they may have on the Christian view of God and the world." The author feels that even though the Christian faith is not dependent on the findings of science, we must keep abreast of what science is saying if we are to assure ourselves and others that Christian faith can breathe and live in the intellectual atmosphere of our time.

In this first chapter the author traces the well-known transition from the physicist's emphasis on matter to the more recent emphasis on energy and shows the significance for spiritual religion therein. Then he goes on to review the astounding revelations of the scientists who invaded the realm beyond the telescope, speaking of gravitation and relativity, and suggests that in such an incredible world of marvels, "it is folly to reject any experience simply because it seems incredible." In such a world beyond time and space, we come to recognize the existence of the kingdom of values. The tremendous stretch of the unknown should make us all slow to dogmatize. Science as well as religion must speak in symbols. Science can not give a complete account of reality, but only lays the groundwork.

In a later chapter on "Nature and Supernature," Mr. Morrison finds the need for a clarification of terms, "miracle," "natural" and "supernatural," and proceeds to give this helpful clarification, asserting that miracles should not be considered *contra naturam*, something lawless or chaotic, even though they may "transcend our knowledge of nature."

After a quite valid criticism of "evolution" as popularly conceived, he goes on to say that man, whatever may be true of his ascent, is still in the position of one that is "fallen," one in whom sin is a serious consideration. He correctly points out that the doctrine of man as fallen is never preached except in connection with the gospel of redemption.

Finally in discussing the faith of the Christian and the scientist, he shows that both the scientist and the Christian must begin by accepting what they can not prove. They are at one in their faith that the universe is rational and dependable. But the Christian goes further and affirms his conviction that the world is a world of love, a daring act of faith. The author is not satisfied to do as most writers on this subject and speak chiefly of God, but boldly makes the focal point of his faith the Incarnation. It is not enough to say "In the beginning was the Word.....all things were made by Him," thereby pointing to a universe of reason. We must go further; "The Word was made flesh and dwelt among us, full of grace and truth." The "religious view" of life is not enough. We must center on the Christ if we would achieve any satisfactory answers to life's riddles.

The book is well worth careful reading, and is a real source of encouragement to those who would accord Jesus Christ cosmic significance. John P. Minter.



## The Present Situation

### THE POSSIBILITIES OF THE TAMBARAM MEETING

Extracts from the Opening Speech by Dr. John R. Mott  
International Missionary Conference—Dec. 12, 1938

As Chairman of the International Missionary Council, it is my great privilege to welcome every delegate here. We come from over seventy different nations or separate areas of the world. Thus we constitute the most widely representative meeting of the World Mission of the Christian faith ever held. As I look into your faces I find myself feeling very much at home. I suppose one reason is that in my life of travel I have visited once or more, and have been the guest of, nearly every land represented here. But the deeper reason which on the very threshold of our Meeting should send a fellow-feeling and thrill over our whole company is the great and blessed fact of our oneness in Christ.

But we have assembled at one of the most fateful moments in the life of mankind. Not in our lifetime, if at any time, have Christians come together when so many peoples were bearing such impossible burdens, or undergoing such persecution and suffering. When has there been a time when the world was so rent by international misunderstandings, bitterness and strife? When have we been called upon to witness such startling relaxing of traditions, sacred sanctions, and established law and order? When in the life time of men now living was the very atmosphere across the world so surcharged with suspicion, fear and uncertainty?

We who have gathered here know Whom we have believed. We well know that nothing has happened in these recent difficult years which invalidates the claims of Jesus Christ. Each one of us can say with St. Paul in an hour of grave difficulty, 'Be of good cheer, for I believe God.' The Tambaram Meeting rests with conviction on two stupendous claims of Christ: 'I am the Way, the Truth, and the Life,' and 'I, if I be lifted up, will draw all men unto Me.' It is this conviction which lends such significance to our Meeting. The thinking out of large questions of policy, and the adaptation of methods to meet new world conditions, cannot be done by the Churches and Missionary Societies in isolation. That day is past. This gathering is not a mere Conference; it is an official Meeting of the International Missionary Council. What is the International Missionary Council? It is the body which weaves together for united thinking, planning and action the various National Christian Councils throughout the world, and these in turn are the creatures and servants of the Churches.

It is a remarkable fact that without previous planning we find ourselves in a great succession of world-wide or ecumenical Christian assemblies. I refer particularly to the recent World Conference on Life and Word at Oxford, the World Conference on Faith and Order at Edinburgh, our present significant Meeting of the World Mission, and the great gathering at Amsterdam next summer of the Christian Youth Movements of the world. The striking thing is that while these meetings were planned without collusion they reveal on the part of the Christian forces of the world, world-wide interest, world-wide concern, world-wide recognition that all our major problems and issues can be met best, if not only, in a world context, and above all, world-wide desire and purpose to draw together in fellowship and action. The Tambaram gathering is by far the most important in this series. Why?

Because it is the first and the only one which will have brought together and woven together on a parity as to numbers, initiative, participation, and leadership the representatives of the Older Churches of Europe, North America and Australasia, and the Younger Churches of Asia, Africa, Latin America, and the Pacific Islands. And this is well. The World Mission of the Christian faith is the greatest of the world movements of our time, and the most important. It needs to be thought of in a large way. It calls for the best thinking and planning and the most courageous and united action of which men are capable.

It would be difficult to overstate the possibilities of the Tambaram Meeting:

(1) Surely we recognize no limitation as we think of our *central objective*. It reminds one of the ambition or ultimate objective of St. Paul to 'present every man perfect in Christ': 'every man'—no limit extensively, 'perfect'—no limit intensively, 'in Christ'—no limit dynamically. What is our immediate objective? That we, trusted representatives of the Older and Younger Churches of the world, should arrive at a common mind as to God's will concerning the next steps in the realm of attainment and achievement which should be taken by us and our constituencies in the years right before us for the building up of the Church and for the spreading of the Christian religion. Notice, it is the Church which is to be at the centre of our thinking and resolving these creative days—the Divine Society founded by Christ and His apostles to accomplish His will in the world. It is a worshipping Society, a witnessing Society, a transforming Society—the veritable Body of Christ.

(3) What limit can be placed on the Tambaram Meeting as we think of the *time* of our coming together? When has a conference of Christian leaders assembled at such a movement? It has been my lot across the years to attend several series of world conferences of Christian movements in different parts of the world, but I think of none of them which met at a time like the present. It will be recalled that this Meeting was projected three or four years ago with the thought that it would be held at Hangchow, China. The events of recent months made it necessary to transfer the meeting to India. In one sense, the planning meeting three years ago seems as though it were only yesterday. In another sense, it seems like an age, when we recall the impossible events which have since elapsed in the Far East; the transformations and alarming developments in the Near East, notably Palestine, the land of our Lord and Saviour; the experiences in Africa, in particular what we associate with the name Abyssinia which has not ceased to cause the Christian conscience of the world to tremble; the unbelievable occurrences of the recent months in Europe; and the marvellous developments of the last three years in India, more profound and significant than those crowded into any three preceding decades. I venture to say that never has a world Christian gathering assembled at a time when simultaneously in so many parts of the world there was so great need of its high offices.

(4) We realize the boundless possibilities of Tambaram as we think of the *challenges* which come to us both from the world about us and from within the Churches themselves.

Looking outside our Churches we are profoundly concerned as we witness:

Primitive races being brought suddenly into violent contact with more complex civilization;

The break-down of ancient and honored traditions and of highly valued institutions, also of solemn agreements and established law and order;

The wide-spread disintegration of moral ideals and authority;

The inauguration of what someone has characterized as an era of god makers;

Rival challenges to the allegiance of men being presented literally across the world and, therefore, new menaces to the Christian faith;

The necessity of fighting the battle of religious liberty over again;

The fact that in the West as well as in the East the Christian message today is confronted by a non-Christian world.

Looking to the Churches themselves, we are also confronted with grave perils and inspiring challenges, such as:

The great continuing problem—the central work of Tambaram—is the upbuilding and maintenance of the Younger Churches as a part of the world-wide Christian fellowship. How is the Church, in such an environment as just indicated, to live, to grow, to reach out with literally world-conquering and transforming power?

Here and there are perils of half converted Churches. There is grave danger lest Christianity become diluted or adulterated by infiltration of superstition and sub-Christian conceptions of God.

There are also to be met ideas and attitudes which are tending to cut the roots of the missionary undertaking because they cut the roots of Christianity itself.

There is need of realistic thinking and sacrificial action with reference to the development of a sound economic basis for the Churches.

The hour has come to sound out a strong recall to evangelism—the larger evangelism. This is basic to all that we have most at heart.

Then there is the supreme problem of Christian unity, and the fulfilling of the vision, a World Council of Churches, which came to the recent Oxford and Edinburgh Conferences, and, to this end, here at Tambaram the determination of the part which the Younger Churches are to have in the realization of this vision.

(5) The last place where we of Tambaram should permit ourselves to think of limitations is in the realm of our *resources*:

Think of the present numbers of the Christian host, in contrast with those of earlier centuries and of earlier decades.

Think of the power of organization at our disposal. By organization I understand the means of distributing forces most advantageously.

Think of the wide range of knowledge and of costly experience which has been accumulated throughout the history of the expansion of Christianity.

Think of the valuable heritage of all our Christian communions, large and small, notably in the pathway of sacrifice.

Think of the priceless asset, the momentum of progress and victory in so many fields represented here.

With a deepening sense of humiliation and of set purpose to bring forth fruits meet for repentance, let us dwell on our unused resources. At the best, how comparatively unused in all our churches and in all our countries are the capacities of heart power, of thought power, of statesmanship, of unselfishness, of saintliness, of adventure, of heroism, of sacrifice, of fellowship and unity.



We should be solemnized and uplifted, moreover, as we remind ourselves of our superhuman resources—the mighty acts of God, the triumphs of the Cross, the miracle and contagion of Christ-like lives, and the irresistible spiritual energies which through the Holy Ghost enter into human life. These powers of the endless life have not been exhausted, nor can they be.

I am reminded of a striking phrase of Madame Guyon—‘creative hours with God’. I fancy that all of us have come up to Tambaram with the sincere, burning hope that the hours to be spent here may in years to come be looked back upon as having been truly and wonderfully creative. If this is to be the case, what must characterize our attitude and spirit? On the authority of Christ, it should primarily be one of humility which has ever been the precursor of God’s revelation and wonder-working. In a gathering of so many nationalities, races and communions, it is particularly important that we all exercise the grace of mindfulness of the things of others. This calls for the use of the imagination. Christ placed a great strain on this faculty when He enjoined the Golden Rule, that we are to do unto others as we would be done by. Fully one half of us have come from the Occident. It is well to see our tasks through the eyes of the Orient and to listen to the Orient. If we wish the East to appreciate us and what we represent, we ought with all our hearts to appreciate the East. The delegates from the English-speaking countries should be particularly sensitive to the feeling and thought of those who are not accustomed to the language of the Meeting. We shall also be mingling here in India with those of other faiths. Let our attitude be open-minded, constructive not destructive, positive not negative, and truly that of generous sharing. In some ways, one of the greatest things which could come out of our meeting would be not its findings and proposals, important as these should be, but the development, on the part of all of us of many nations and races, of a genuine conscious, unbreakable fellowship in Christ.

Let our attitude be one of hopefulness and cheerfulness. When the whole world seems to be overshadowed by a great fear, it is important that we Christians should remember that we have been called to a great confidence and a great hope, remembering that illuminating and wonderful word of our Saviour: “In the world we have tribulation. Be of good cheer; I have overcome the world.”

The important thing is that we be attentive unto His voice. We are prone to forget that prayer is not monologue but dialogue. Often we are faithful in speaking unto God but negligent in the all-important part of prayer, that of listening unto Him. Two words of Scripture best sum up our attitude and practice if throughout the world in all the years to come the hours to be spent at Tambaram are to prove to have been truly creative:

“My soul, be thou silent unto God.”

“Speak, Lord, for Thy servant hearkeneth.”

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#### NOTES FROM THE DIARY OF A MADRAS DELEGATE

**December 12.** Delegates began to meet at Colombo in Ceylon which is a cross-roads of the Indian Ocean. At a welcome meeting given by the churches of Ceylon representatives of eighteen nations spoke briefly (some a little less briefly) and six Africans sang a hymn with English words and native tune.

We are away from the noise and dust of the city, in beautiful natural surroundings, on an ideally arranged college campus. It is natural that an intimate fellowship should grow up between the delegates of more than seventy countries during the next three weeks and that we should feel ourselves more and more as one large family in the household of God. But what a world we have come from to this quiet retreat! May we not forget for a moment the struggles and the sorrows, the needs and the hopes of the peoples we represent. And may we keep before us the vision of a universal Christian fellowship binding together men and women of every nation and race in common faith and purpose.

**December 13.** Today the first full day of the conference, has been kept as a day of prayer and meditation, in three periods. Three leaders, one from India, one from Britain and one from the United States, guided our thoughts and prayers in the sessions of corporate worship; and time was spent by individuals and small groups in rooms and on the campus for quiet preparation of mind and heart.

**December 14.** The speakers last night were Rev. D. T. Niles, a young Indian evangelist with a fine combination of intellectual strength, mystical insight and spiritual fervor; and Kagawa of Japan. Kagawa spoke on "The Meaning of the Cross," a theme which is very dear to him. The thought of what his life and work have been and the force of his personality made his address impressive more than what he actually said.

There are no racial distinctions anywhere. At one of the long dining tables may be coal black native Africans, brown Indians, yellow Chinese and white (pink?) Europeans and Americans. The representatives of the younger churches outnumber those from the older churches. The delegation from India is the largest since India has the largest church membership (about three million) of any Protestant Mission field. China has sent fifty, Japan twenty. We are so different, we come from different environments, our church problems vary widely. And yet we have much in common. And in these days strands of understanding and friendship are being woven from the fabric of a world Christian community.

**December 15.** This afternoon the Conference delegates were invited to a reception by His Excellency, the Governor of Madras.

I wish you could have seen the interesting and varied kinds of dress at the reception. The most brilliant was that of a woman delegate from Mexico. I wore my Chinese blue silk gown. Some of the delegates went barefoot.

**December 16.** After several days together delegations and individuals begin to stand out with definite characteristics. The strength of some of the groups from Asia and Africa and the Pacific Islands is surprising. At the Edinburgh Conference in 1910 almost all of the 1350 delegates were missionaries. In this gathering of 450 the representatives of the younger churches stand out not only by reason of their majority in numbers but also because of their high quality. Ten years ago at Jerusalem there was only one African delegate. Here there are more than ten native Africans, all showing qualifications of leadership, speaking good English and taking active part in the discussions. I cannot help thinking what their ancestors were doing just two or three generations back.

## CALL FOR THE OBSERVANCE OF THE UNIVERSAL DAY OF PRAYER FOR STUDENTS

February 19, 1939

"We triumph even in our troubles, knowing that trouble produces endurance, endurance produces character, and character produces hope—a hope which never disappoints us, Since God's love floods our hearts through the Holy Spirit which has been given to us." Romans v. 3-5 (Dr. Moffatt's translation).

Many National Student Movements in our fellowship know what "troubles" mean. The German Movement has been compelled to disband; the Czechoslovakian Movement has entered into a national tragedy; the Chinese Movement is passing through the experience of savage warfare; other Movements are suffering silently in their souls; and of others it may be said that they "know not what a day may bring forth." Yet we triumph in our troubles. Trials have produced in these Movements an inner quality of life, which was not known before, and which has greatly enriched our experience of God in the Federation. And in seeking to share one another's sufferings we have made new discoveries in Christian fellowship.

The General Committee of the Federation, meeting in France during the darkening days of August 1938, spent its time, not on lamenting the present state of the world, but in preparing a plan for future work in all our Movements. We have had to ask ourselves if we had taken our message and its implications seriously. Have not our study circles often failed because we have not taken the Bible seriously? Has not our evangelistic effort failed to reach the mass of students because we ourselves are lacking in prayer and conviction? Have we not failed to think through what Christian faith means in social and political life so that the speed of events has often found us unprepared to take a firm and clear stand? But here again we have been learning lessons through our very troubles and failures, adversity has produced endurance and there is evidence of character in our renewed attempt to accept in its fulness the challenge of the Gospel message. There is a new sense of the urgency of our task, and a new hopefulness in undertaking it.

There is always a danger in thinking in terms of Movements. We may forget the thousands of men and women who are passing so quickly through our membership, and their friends, who run into millions and constitute the "student world" of which we speak so easily. It is not a generation, which finds hope natural; it is a troubled one—troubled because of outside events, but more particularly troubled because of moral and spiritual failure within. Character is in the making in the Universities and Colleges. Much of it places its hopes upon national, or social ends, which will certainly bring disappointment. Here and there arise those informal, and often unstable, fellowships in which character is being transformed by the Holy Spirit. Let us pray for all students, but above all for those who seek to lead their fellows to hope in Christ alone, the one hope which will never disappoint them. Officers of the World's Student Christian Federation: W. A. Visser't Hooft, Helen Morton, Kiang Wen-Han, Reinold von Thadden, A. R. Elliott, and Robert C. Mackie.

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### THE CONVERSION OF A CONFUCIAN SCHOLAR

As a young missionary engaged in the important task of learning the language I was fortunate in my teacher. Mr. Lu was a Chinese



scholar of the old school, well versed in the Confucian Classics, proud—and justly so—of China's ancient civilization, and a little contemptuous of these "barbarians" who had come to China to "teach religion."

We were introduced to each other one sunny morning in September, 1925, and we commenced the heavy programme of the second year's language study with "The Great Learning" of Confucius and the Gospel of St. Luke. What a painstaking and enthusiastic teacher he was and how he made me work! He explained each character, and made me memorize the idiom, and drilled me in the tones, and expounded the ethics of Confucius. He certainly succeeded in creating in me an interest in the Chinese language and a deep respect for the Chinese culture.

I well remember his attitude towards the two sacred books we were reading. The Classics was a big volume and his copy was well worn, and he revered each character as he proudly expounded the meaning. He turned to the second book, a small single copy of St. Luke's Gospel, and I remember how he used to look down his nose at this queer story of an obscure Galilean peasant who had been put to death as a criminal. "Who was he compared with the great and mighty Confucius?" his attitude seemed to say. This was his first contact with Christianity and he was reading the Bible for the first time.

Each day we read a little of the Great Learning and a little of the Gospel. When we came to the teaching of Jesus he became interested. Was Jesus a teacher, then? That raised Jesus in his estimation. He began to compare Jesus the teacher with Confucius the teacher, and showed how superior Confucius was. He sought to prove to me that the teaching of Jesus was not original. The Golden Rule here is expressed by Confucius five hundred years earlier. Teaching on love, yes, here it is, expressed by Confucius and called "Jen." Humility, sincerity, all the virtues enunciated by Christ, he cleverly found me chapter and verse to prove that Confucius taught the same idea. I felt this was too much of a good thing! I tried to argue with him, but it was a failure. I couldn't speak Chinese, at least not the classical language he was talking. I was dumb. He got the better of the argument.

One thing I could do. I continued the more earnestly to pray for him. This I have proved is the secret of personal evangelism. I firmly believe that the deepest way of helping a man is to see him with the eyes of Christ and pray him into the life in Christ. It became my ambition to lead the teacher I loved and respected to Christ. I prayed night and day that the Master would reveal Himself in all His divine glory to this sincere seeker after truth.

It was fascinating to see the change that was coming over this man's mind. Contempt and criticism went. A genuine interest was awakened in this story of Jesus that he was reading for the first time. The story of the Prodigal Son really moved him. There was nothing in the Classics like that simple story. It gave him a new idea of God as a Loving Heavenly Father who yearned for the return of His prodigal sons.

After several months' slow and careful study of these two books we came one memorable morning to the twenty-third chapter of St. Luke's Gospel. By this time he had become gripped by the story of Jesus. Though he diligently expounded the daily passage from The Great Learning, his one increasing interest was Christ. He was unusually quiet that morning as I read after him verse by verse in Chinese the story of the crucifixion of our Lord. When he read the thirty-fourth

verse—"Father, forgive them: for they know not what they do"—he stopped and turning to me with intense eyes, asked: "Why did Jesus die like this?" In my broken Chinese I answered: "He died for you and for me." "He died for *me*?" he asked. "Yes," I said, "He died for you."

He then did a most un-Chinese thing. He wept. Tears rolled down his cheeks onto the table. He quietly shut the books and wrapped them up in his blue cloth and went home. As he left the door I heard him muttering: "He died for me. He died for me."

The next morning Mr. Lu came as usual to teach me Chinese. But something had happened to him. There was a new light in his eyes and a new peace on his face as he said: "Mr. Young, I have become a disciple of Jesus." He had been drawn to Christ not by any teaching or argument of mine, for my limited vocabulary made that impossible, but by the sheer beauty of the life and death of Christ as it was revealed to him by the Holy Spirit through reading the Gospel for the first time. Ethics, ideals and virtue he had from Confucius, but at the foot of the Cross he met the Living Saviour who transformed his old life.

It was a revelation to me of the life-changing power of the Word of God, and deepened my love and reverence for the Bible and increased my faith in the power of that Living Word to speak to the souls of men to-day. (The Open Bible, October, 1938). George Young.

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## Work and Workers

### A Motor Van in Mongolia:—

From Inner Mongolia comes the astonishing news that more than a quarter of a million Portions of Scripture have been distributed in that elusive country. "In what ways unknown to us and within what tents this work will bear fruit can only be conjectured. A rather wonderful development, and one which will have far-reaching results, was the gift in May of a Gospel motor van by a Hankow oil merchant. Modern invention, even in Mongolia, has made it possible to travel long distances by car, and reach what were formerly remote places. For a month before hostilities commenced Mr. and Mrs. Almblad toured with this van, and the success achieved was beyond our fairest hopes. This motor vehicle, superseding the horse and the camel, will enable us to reach more Mongol tents and pilgrims than would be possible in any other way. (Bread, Report of British and Foreign Bible Society.)

### Baptisms in Shanghai Leprosarium:—

With the cooperation of the superintendent of the Shanghai Leprosarium religious services have been regularly held by various Shanghai religious workers all through the difficulties associated with the dangers of war. And this work has been blessed. Four lepers were recently baptized and a nucleus of Christians has been formed, which will undoubtedly lead to the organization of a church group. This group consists of a pastor, a pastor's son, a graduate nurse, a teacher, a mason, and some Christians of several years' duration. All of this group have taken the leading part in the self government of the leprosarium, as far as that has been developed during the past year. (The Leper Quarterly, September, 1938)

**Sunday School Work:—**This was what a visitor saw of Temporary Sunday School No. 8 on the day when it was organized on April 24, 1938, in Camp No. 28 of the Emer-

gency Relief Committee on Singapore Road. On that day it rained quite hard. There was no classroom, not to say an assembly hall. It was held in a 10' x 12' corner of a shed used as an office. Standing in that very limited space were some sixty children. Verily they were "packed like sardines." There they stood for about an hour, learning to sing short songs and listening to Bible stories. Were it not for the rain, more children would have come and then some would have had to stand outside the shed.

All three teachers were from the Young People's Fellowship of the Fitch Memorial Church. Even rain could not deter them from carrying out their promise to be there on that afternoon. Furthermore, at the beginning they had to rush, right after their church service in the Y.M.C.A. Building in the French Concession (which

is in the southern part of the city) to this camp (which is in the northwestern section of this great metropolis), involving a three-mile journey, and to conduct their Sunday School with empty stomachs. (The Call, Sunday School Promotion League, Shanghai, Nov. 1938)

**Hainanese Babel:**—At a recent Christian Endeavor Meeting on Nodoo Compound the leader spoke in Limko, one of the participants spoke in Mandarin, another who is Limko spoke in Hakka. Later speakers used Hakka and Mandarin. Not once during the evening was Hainanese heard.

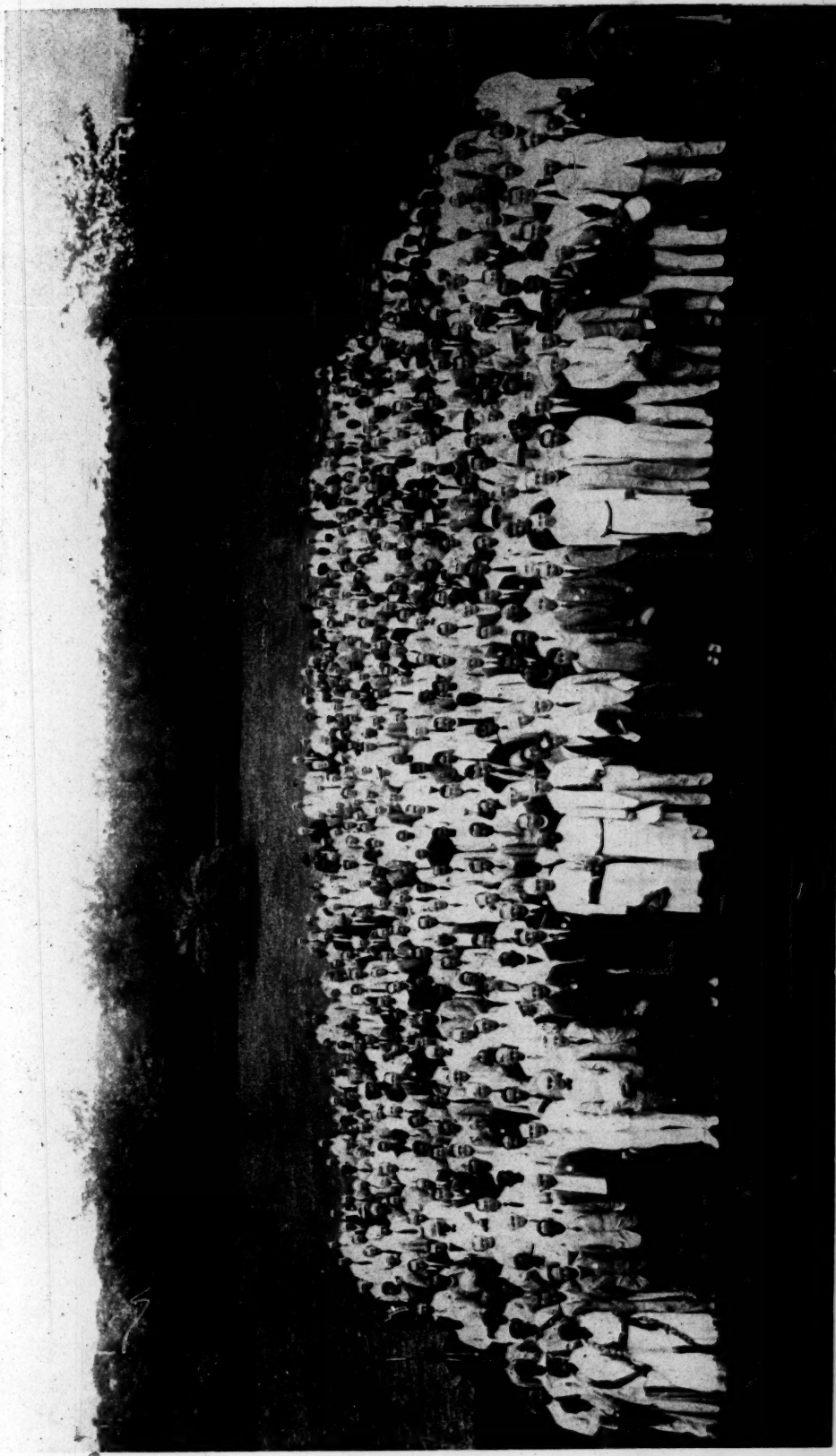
On another occasion a young man who is a Limko was asked to preach. He could have preached in Hainanese, Limko, Hakka, Mandarin or English with equal facility, but he elected to use Cantonese! (Hainan Newsletter, Christmas, 1938)

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### Notes on Contributors

- Rev. Carleton Lacy is a member of the Methodist Episcopal Church. He and Mr. Hudspeth are the secretaries of the China Bible Society.
- Rev. Francis S. Gray is a member of the Society for the Propagation of the Gospel at present working in Peiping.
- Mr. Princeton S. Hsu is the principal of a well-known girls' school in Shanghai.
- Rev. A. C. Hoffman is a member of the United Church of Canada stationed in Luchow, Szechwan. He came to China in 1903.
- Mr. Alfred Emms, F. Coll. H., F.B.I.C.C., M.R.S.T., Judd Research Medallion, has been teaching in a Shanghai school.
- Mr. W. D. Koo was principal of Kashing High School and now is principal of the East China Christian Cooperative School.
- Mrs. Idabelle Lewis Main has been connected with Christian educational work in Shanghai for many years and acted as editor of the Educational Review.
- Miss M. Vautrin is a member of the United Christian Missionary Society. She has been on the staff of Ginling College of Nanking for many years.





*The Entire Body of the Madras Conference*